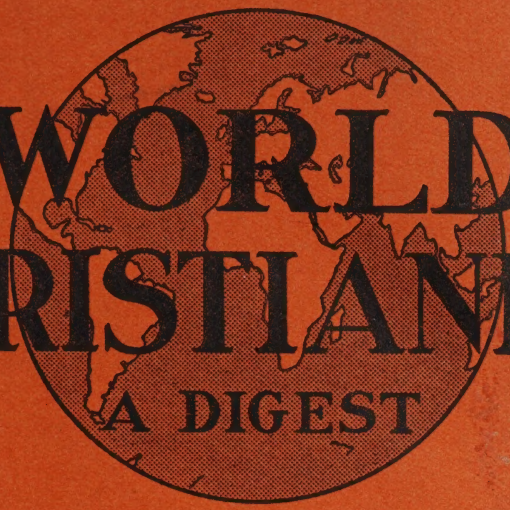


WORLD CHRISTIANITY

A DIGEST

CONTENTS

Mr. Ewald Resigns 1

Our New Executive Secretary 2

Religion in Mexico . . . . . *Charles S. Braden* 3

Oxford and Edinburgh . . . . . *Douglas Horton* 10

A Statesmanship for Peace . . . . . *John Haynes Holmes* 17

Restore Trade, Promote Peace . . . . . *Hon. Cordell Hull* 22

The Brother of the Unknown Soldier . . . . *Richard Dawson* 26

American Taxi Driver Discovers the Good Samaritan
Indian Social Reformer 31

A Theology for Christian Missions . *Bishop Francis J. McConnell* 34

An Open Letter to Hitler . . . . . *Charles S. MacFarland* 38

Spiritual Freedom or Dictatorship . . . . *Guglielmo Ferrero* 44

St. Mohammed? . . . . . *The Moslem World* 48

An Open Letter to the People of Japan . . . *E. Stanley Jones* 52

How Revolutions Affect Religious Life . . . . *Adolph Keller* 58

(Contents continued on next page)

FOURTH QUARTER, 1937

25c a Copy $1 a Year

World Christianity

A DIGEST

Rare
BV
2350
W67
v. 1
no. 4

EDITORIAL COMMITTEE—Charles S. Braden, *Chairman*, Mary Randolph Bloomquist, Frederick C. Grant, Charles H. Heimsath, Laird T. Hites.

EDITORIAL COUNSELLORS—Oscar MacMillan Buck, Clarence H. Hamilton, William Ernest Hocking, Ivan Lee Holt, Finis S. Idleman, Justin W. Nixon, Edward L. Parsons, Edwin McNeill Poteat, Jr., Walter W. Van Kirk.

BUSINESS MANAGER—Fred Atkins Moore.

CONTENTS—*(Continued)*

Tin Can Subdivision . . . . . *Advance* 63

The Church and Labor Unions . . . . *Ecclesiastical Review* 67

Fighting for National Health . . . . . *Contemporary Japan* 73

Not My Country and Not My People . . . . *Roderick Scott* 77

Turning Native Christians Into World Comrades
The Chinese Recorder 82

Methods of Promoting Adult Literacy . . . . . *P. O. Philip* 85

Tibetan Complexities . . . . . *World Dominion* 89

Mahatma Gandhi and Christian Missionary Work . *C. P. Mathew* 93

Western Pressure and Eastern Resistance . . *Masakaru Anesaki* 96

Among the Contributors 98

Book Reviews 99

WORLD CHRISTIANITY—A Digest is published quarterly in January, April, July and October by A MOVEMENT FOR WORLD CHRISTIANITY, 140 South Dearborn Street, Chicago, Illinois. The subscription price is one dollar a year, one dollar fifty cents for two years. Copyright, 1937 by A MOVEMENT FOR WORLD CHRISTIANITY. Printed in U. S. A.

WORLD CHRISTIANITY is primarily a digest, and solicits directly most of its original articles. Unsolicited manuscripts will be considered and returned if found unavailable provided postage is included. However, no responsibility for their return is assumed.

Editorial correspondence should be addressed to Prof. Charles S. Braden, 203 Locy Hall, Northwestern University, Evanston, Ill. All other correspondence to WORLD CHRISTIANITY, 140 South Dearborn Street, Chicago, Ill.

WORLD CHRISTIANITY
A DIGEST
Fourth Quarter, 1937 Vol. 1. No. 4

Mr. Ewald Resigns

MORE than a year ago Mr. Charles J. Ewald signified to members of the Executive Committee his intention of retiring from the Executive Secretaryship of A Movement for World Christianity, which office he had held since the inception of the movement. At the April meeting of the Executive Committee his formal resignation was accepted and a committee appointed to seek his successor.

Mr. Ewald had been secretary of the International Committee of the Y. M. C. A. for Latin America for many years, when there came to him the conviction that he ought to give himself to the promotion of an interdenominational approach to the missionary task. Given permission by the International Committee to pursue this objective, he launched a movement known as a Fellowship for Christian Cooperation. Later, under the impulse of the Laymen's Missionary Inquiry, this movement was merged in another known as the Modern Missions Movement, of which Mr. Ewald became the executive leader. This movement in turn evolved into the present Movement for World Christianity, and it was but natural that Mr. Ewald's leadership should continue. For nearly three years now this movement has been developing with Mr. Ewald as its moving spirit. The Executive Committee very regretfully accepted his resignation and passed unanimously the following resolution:

"The Executive Committee of A Movement for World Christianity desires to record its sincere and grateful appreciation of

the service of Mr. Charles J. Ewald as its executive secretary.

Being the first secretary of the Movement, he has been more responsible than any other single person for the character it has assumed and the strength it has come to enjoy. The development of the Committee of Counsellors throughout the world, the steady increase in the number of members, the establishment of the quarterly magazine—these are only a few of the accomplishments which are due to his vision, fidelity and executive skill.

We cannot forbear mentioning the utter selflessness with which he has addressed himself to the Movement. Seeing it not as a thing apart, existing only for itself, but as a mighty instrument for aiding the missionary agencies in the establishment of a world Christian community, he has been willing to sacrifice time, energy, and money without thought of his own gain.

When now Mr. Ewald takes official leave of us, we can only express our deep-seated regret that circumstances compel him to do so and our common determination not to allow the Movement, which is to so large a degree a monument to him, to fall away from the high ideals he has set for it or to lose the fine flavor of his personality."

Although he had hoped to be released from further duty in the springtime, Mr. Ewald continued until the first of October his tireless efforts to make the Movement an effective agent for achieving its ends.

It is greatly hoped that Mr. Ewald will continue in some sort of advisory relationship to the Movement, certainly as a member of the Editorial Committee that edits this magazine. Thus he will continue to exercise an influence upon the Movement which owes so much to his years of faithful service.

The New Executive Secretary

THE committee appointed to find a successor to Mr. Ewald as executive secretary of A Movement for World Christianity considers that it has been unusually fortunate in being able to secure Mr. Fred Atkins Moore for that position. A graduate of Tufts College, where he secured both a Bachelor's and a Theological Degree, and a graduate student at various periods at Brown University and the University of Chicago, Mr. Moore had a successful period of several years in the ministry of the Universalist Church in Massachusetts and Chicago. After the war he became

associated with community service work, with special attention to the coal-mining communities of West Virginia and Pennsylvania. In 1925 he went to Chicago as director of the Adult Education Council and of the Chicago Forum, to which he gave twelve years of very effective leadership. He was also associated with the Oak Park Community Forum as chairman for a number of years and is a member of the Council of the American Association for Adult Education.

In 1936 he went with the Emergency Peace Campaign as director of the department of Community Organization and Program, a position which brought him into direct contact with a large number of ministers and other religious and civic leaders throughout the entire United States. Mr. Moore has made frequent trips to Europe, including Russia and Turkey and has been a close student of the social, political, economic and educational situation in European countries. He has lectured widely on international subjects.

Thus, Mr. Moore brings to his new task a rich background of contact with church and community leadership in the United States, a deep sympathy for, and understanding of foreign peoples and a consuming interest in international relationships. While having had no official relation to any missionary organization, he has been an active lay leader in his own local church, the First Congregational Church of Oak Park, and interested in its foreign missionary enterprise. Mr. Moore has already undertaken with great enthusiasm his new responsibility. He becomes, for the present at least, as was Mr. Ewald, the business manager of WORLD CHRISTIANITY. He believes thoroughly in the magazine and will give unstintingly of his time and devotion to extending its influence. The direction of the intensive drive which is under way to increase the circulation will claim a major portion of his time during the autumn months.

So, bidding good-bye with great regret to the retiring secretary, we greet with genuine pleasure his successor, and look forward with confidence to an ever-increasing usefulness for the movement under his leadership.

Religion In Mexico

IS MEXICO'S GOVERNMENT ANTI-RELIGIOUS OR ONLY ANTI-CLERICAL?

I WENT to Mexico last summer with this question uppermost in my mind, determined to try to get an answer. I had heard much about the persecution of religion, especially the Catholic church. I

recalled the flaming jacket of Bishop Kellys' *Blood Drenched Altars,* as well as certain pamphlets circulated by the Catholic press. I had read especially about the atheistic teaching of the new Socialist schools implanted in 1934 by the Mexican government. Was this directed fundamentally against religion itself as in Russia, or was it only an attempt to throw off the control of the Catholic church?

That there has been persecution of the church it is impossible to deny. That drastic limitation has been placed upon it is obvious. In some states, indeed in nine of them, as is well known, no clergy at all are permitted to function. For example, Sonora, with a population of over 300,000, and Zacatecas with almost half a million inhabitants are entirely without a legally authorized clergy. The federal district which formerly had four hundred priests has been reduced to 25, Michoacan from 620 to 33, Puebla from 400 to 23. All told the number of clergy has been reduced from 4,493 in 1926 to 307 in 1934 for a total population of over sixteen million, or roughly one priest for each fifty thousand inhabitants. This is undoubtedly persecution, for the number remaining bears no reasonable relation to the size of the Catholic constituency. It has meant the denial of a religious ministry to millions to whom religious freedom, which is guaranteed by the constitution, is practically meaningless without clergy to perform the accustomed religion rites. To be sure the churches have been open in most states, though not in all, and people have been free to enter and worship—but with the long training in dependence upon an ordained clergy, comparatively few would find a complete satisfaction in such forms of worship as they would themselves be able to perform.

Was all this anti-religious or only anti-Roman Catholic or anti-clerical? Its effect has been felt equally by the Protestant churches, though the comparatively small number of Protestant clergy has made the limitation of their number proportionally much less serious than in the case of the Catholics. In the matter of fixing the number of authorized clergy the state legislatures are responsible and the enforcement of the law rests upon state officials. There is therefore no uniformity in practice extending over the whole republic. One state for example permits, let us say, 20 clergy of each sect. It regards Roman Catholics as forming one sect, Methodists another, Baptists another and to each it is permitted to have 20 ministers. Thus Catholicism the majority religion—of this there is no doubt—has its number drastically reduced while to Presbyterians the limit fixed may actually have allowed an increase in its ministry. However, in another state where the number was fixed at but one, a Roman priest registered, then a Methodist. When a Baptist of the same state presented himself he was told that the quota was filled,

one Catholic and one Protestant, and nothing he could allege concerning the difference between Baptists and Methodists could convince the official that he should be allowed to register. Sometimes amusing incidents occur. In one state one of the Protestant bodies desired to increase its number of pastors and sought permission to do so. "Sorry," said the official, "your particular sect quota is filled. Now if you care to register your men some as Baptists, some Presbyterians, some as Disciples, it will be perfectly all right." Some use for denominational differences after all, perhaps!

Naturally execution of the laws has depended upon local authorities, and they have sometimes favored one group or the other. Sometimes local sentiment has made literal enforcement impossible. Individual officials have winked at infraction of the law. Others have vindictively carried it into operation. One example comes to mind. A minister assigned to a given post carried a letter to the governor of the state from a powerful individual in the capital. The governor refused to receive the minister personally but sent word for him to go ahead and do his work and that no interference would be experienced—"Don't ask my permission for anything," he said, "for I should be obliged officially to refuse." No doubt this has occurred in the case of Catholics as well as Protestants. If there has been a larger disposition to favor Protestantism it has been because in general Protestants have scrupulously sought to comply with the law; the Roman Church has opposed it on principle and refused to comply. This, in the light of the history of the Church in Mexico, has caused deepening resentment and a disposition to go to extreme lengths to break the power of the Church.

But, has this been anti-religious or merely anti-clerical?

The present president of Mexico has undoubtedly relaxed to a degree the rigorousness of the state's attitude toward the church. He has publicly declared that it is no part of the government's business to persecute the church. There is evidence that he himself is not so strongly anti-clerical and would perhaps like to go even farther than he has in easing the religious situation, but he owes a great deal politically to the radical element which is genuinely anti-religious, and thus is obliged to allow some degree of anti-clerical and even anti-religious propaganda to be carried on.

Two decisions of the government in recent months have been favorable to the religious groups. In one case the right of the state to confiscate and nationalize the private property of a citizen who permitted religious services to be held in his home was denied by the Secretary of the Treasury. The grounds for the decision were that religious services in a private home attended only by persons personally invited to attend do not constitute *public* worship. This

is hailed as a real victory, particularly by the Evangelicals who, having no church in many of the outlying villages, could find no place where their services could be carried on. For note this—and it is a most formidable weapon—any property which is used for, or has been regularly used for religious purposes may be nationalized. Thus no one dared to rent a building for such purposes, nor, if himself a member, did a man dare permit his home to be used, as has so often been done ever since the days of the apostles, as a temporary center. Now by personal invitation he may bring people into his home, conduct or allow services to be conducted without losing it. This likewise seems to open the door for Catholics in states where the churches are closed, to carry on in private homes.

In the second case the Supreme Court declared invalid an act of a state legislature which reduced the number of priests who might register from five, as established previously, to only one. Hailed as this was in some American journals as a great victory, a little investigation disclosed that it is by no means so far reaching in its effect as it first seemed to be.

There was no denial of the right of a state to fix the number of its clergy. The whole decision rested upon the motives which prompted this particular legislative action. What had happened was substantially this: the church authorities bitterly resented and opposed the limitation of their clergy to five. Fuel was added to their resentment when the national government decreed that education should be Socialist. They waged a vigorous campaign against this latter act which they held struck at the very bases of the life of the church. This opposition in its turn caused deep resentment among the legislators of the state and as a result, they passed the act reducing the number of priests from five to one. One of the priests appealed to the courts and the case reached the Supreme Court. Here the decision was that the state legislature had no right to enact such a measure as a punishment upon the church for the acts of some of its ministers. There were laws designed to penalize the infraction of the laws concerning religion which could be applied. The limitation of the number of the clergy, the court declared in substance, must be based not upon politics, nor a desire to penalize the church but rather upon the percentage of the population of the state which belongs to the church and "to the greater or less ease of communication between the centers of population and the very situation in the said centers, in agreement naturally with the social tendencies of the moment, but not taking into account the actions of certain elements of the catholic cult which if they are found to be contrary to the institutions should be suppressed according to the sanctions imposed by law."

Having read of the importance of this decision in papers at home, I was surprised to discover that it had made very little impression upon the people with whom I talked. The editor of "La Semana," the one frankly Catholic newspaper in Mexico, attached very little importance to it beyond the fact that it might possibly have raised slightly the morale of the Catholics. I was unable to learn of any action taken anywhere else in Mexico based upon this decision. The benefits, at least according to the Catholic editor, belonged solely to the litigant and could apply to no other unless he also brought his case before the court. However, reports have it that the legislature repealed the measure and restored the previous limit of five. So the decision did have a salutary effect in the one state involved.

It must not be supposed, however, that the people are as much without the ministries of religion as statistics would indicate. Where are the hundreds of priests who were not allowed to register? To be sure some of them are taxi-drivers, some of them are workmen in factories, some clerks in offices, but they have not all by any means ceased to function. There is a great deal of religion being "bootlegged" in Mexico at present. A young foreigner told me of being allowed by an unregistered priest to attend a baptism which he performed in an improvised chapel in a private home. One hears on the best of authority of mass being conducted daily in some schools that are supposedly now "socialist" schools. Public sentiment protects many such "illegal" acts. There was a great convent hidden from the authorities for half a century in the heart of Pueblo and discovered only a few years ago. Long-time residents in Mexico are convinced that others still exist, but are surrounded by a protecting circle of the faithful.

Officially Mexico is strongly anti-Catholic, but vast numbers of the people are Catholic and passively or otherwise are determined to thwart the anti-church forces. It is going to require a great deal of education to overcome the strong traditional Catholicism of the people.

It is because the government realizes this that education has recently been declared to be *socialist* and that one finds in the education department the most radical group of the present administration. They can afford some let-up in their persecution of the church today if they can condition the thinking of the oncoming generation.

Are the schools of Mexico, as claimed by the Catholics, *atheist?* Yes, frankly, some of them are, but there is, so far as I could discover, no thorough-going attempt as in Russia to teach atheism. The official statement is rather simple. The two clauses which touch religion are in part as follows: "It (secondary education) is scientific because it gives a real notion of the universe based on

principles of causality and evolution subject to such rectification as the advance of knowledge requires, without recourse to dogmatic affirmations; . . . it offers the indispensable basis for the transformation of the social life according to scientific principles leaving aside accident, ignorance and superstition as the rule of private and collective conduct."

"It is *desfanatizante* i. e. it destroys fanaticism because it strives to free our people from the imposition of all forms of idolatry and superstition which produce mental and moral aberrations and which have hindered their progress and unification . . . it combats prejudices which lower human dignity, it opposes conformity and attacks false positions which tend to perpetuate the state of mental slavery."

Is this anti-religious? It depends on what is meant by superstition and by fanaticism. It could clearly be interpreted as anti-religious. There are those who hold that any one who believes in God is superstitious. I was unable to get any official definition of what was intended, but conversation with teachers, urban and rural, failed to disclose any official order that could be called atheistic. And even supposing that the Federal department had in mind a really anti-religious goal, the teachers I personally interviewed seem to accept no such interpretation, taking it to mean, in almost every case, not an attack on religion itself but upon the cruder beliefs in relics and miracles, etc., which are so universally found among the common people. In every case individually interviewed there was a clear recognition of the right of every man to determine his own religious beliefs. And this I found echoed almost universally among men of all classes from lowest to highest with whom I talked. Whatever the intention of the central educational authorities it seems obvious that they have not yet made very great headway in carrying out their ideas.

Undoubtedly some of the authorities are anti-religious. I found two books had circulated to some extent among teachers—"Methods of Teaching Anti-religion," this one by an employee in one section of the department of education, another "Anti-religious Teaching." Neither could be secured in any of the bookstores though I found a copy of the latter in one of the libraries. I was unable to get a copy of the former, although different persons promised to secure one for me. The sub-secretary of education published a booklet while I was in Mexico entitled "Industrial Revolution—Political Revolution" which a reviewer in a leading daily paper described as an essay in the "materialistic" interpretation of history, designed to serve as a guide to teachers in the schools of Mexico.

A summary of my impressions may be briefly given as this—that the basis has been laid for an anti-religious educational effort, that

there are those in authority who even have that as a fixed ideal; that undoubtedly some individual teachers are with official sanction conducting anti-religious propaganda, but that in the rank and file of Mexico's schools it cannot be said as yet that the schools are anti-religious. So far as the government as a whole is concerned it is undoubtedly wholeheartedly anti-clerical. As at present constituted it has no undivided mind on the question of religion itself. If communism should triumph it would quickly go anti-religious, and so far as its legislative basis is concerned it would have to change little if anything that has been enacted. It would need only to give an anti-religious interpretation to already existing legislation. Whether communism will triumph is in the lap of the gods.

CHARLES S. BRADEN.

The Decline of the Jewish Communities in Germany

DECREASE—Since the advent of Hitler, the number of Jews in Germany has decreased from 500,000 to less than 380,000. 112,000 have emigrated during this time.

POPULATION—55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five.

COMMUNITIES—Of the 1,400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months.

PHYSICIANS—Of the 6,000 Jewish physicians in practice before 1933 only 3,000 remain. Of these 1,500 are in Berlin. More than two-thirds of the German-Jewish physicians today are over 45 years old.

LAWYERS—2,500 Jewish lawyers are now practicing in Germany. In 1933 there were 6,500.

ARTISTS—Of 2,357 artists, including actors, musicians, painters and sculptors, in the pre-Hitler period, only 800 have managed to obtain temporary employment in Jewish cultural enterprises.

GHETTO—The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei."

CHARITY—81,000 Jewish families are dependent upon charity—more than one-quarter of all German Jews.

CHILDREN—Of 42,000 Jewish children of school age, 22,000 are receiving education in Jewish schools; 20,000 are without adequate educational facilities. (*The American Jewish Committee.*)

Oxford and Edinburgh 1937

Douglas Horton

WITHOUT doubt future historians will treat the two world conferences held in Oxford and Edinburgh in July and August of this year as representing two phases of a single movement. It is true that the two were concerned with different themes, the former being devoted to a consideration of the Church's relation to secular society, the latter to a discussion of her own internal problems. These subjects, however, important as they were, were not in themselves so historically significant as the fact that in dealing with them the conferences brought the Church of Christ (barring Rome and a few small communions at the extremes of fundamentalism or modernism) to a new degree of unity.

Dr. Horton is minister of the United Church of Hyde Park, Chicago; president of A Movement for World Christianity; and was a delegate to Oxford and Edinburgh.

Delegates who had been at Stockholm in 1925 and at Lausanne in 1927 at the meetings which were the predecessors of the Oxford and Edinburgh conferences felt a new atmosphere at the latter two. The earlier gatherings were concerned with questions, those of this year with problems. There was a realistically critical element in the debates of this year which Stockholm and Lausanne, in the unsteady beginnings of the ecumenical movement, could have permitted only at the risk of break-up. At that time there was uncertainty whether the churches were ready for a world-wide *rapprochement*, but at Oxford and Edinburgh this readiness was taken for granted. These are evidences that non-papal Christianity is coming to herself. Her four centuries of division are drawing to a close. Herein the conferences are momentous signs of the times.

Moreover, it was not alone the fact of their ecumenicity (a favorite word in both conferences) which marked them as expressions of a single movement. Though the themes they considered were different, it was these very themes, since they were soon discovered to be interdependent, which brought the two groups together. At the Oxford Conference the question of the function of the Church in her various relationships was to the fore, but the function of the Church, as was pointed out again and again, depends in part upon her nature—and the question of her nature is nothing if not an internal one, belonging naturally to the Edinburgh discussion. On

the other hand, on occasions at Edinburgh, when the argument threatened to stale down into a splitting of some seemingly important theological hair, it was a reference to the crucial need of the world outside for a united Church—and how indeed can the Church serve as an integrating center for human loyalties unless she be united? — that at once brought the conference back to its *raison d'etre* and dramatized its own need for the spur of external relationships to keep it relevant to reality; but external relationships were the problem of Oxford. If Life and Work without Faith and Order are unenlightened and undisciplined, Faith and Order without Life and Work, as St. James would point out, are dead.

The logic of uniting the two movements having unfolded itself to the satisfaction of all, or almost all, a plan for organizing them into a single "world federation of churches" was brought forward and accepted, at least in substance, by both bodies. The responsibilities assumed by the movements now devolve upon an ecumenical council representative of the churches, which will correlate their activities. This council will have no power to legislate for the churches nor to act without their consent. Its duties will be (1) to carry on the work of Oxford and Edinburgh, (2) to facilitate the collective action of the churches, (3) to promote cooperation in research and study, (4) to further the growth of the ecumenical consciousness in the churches, (5) to publish a journal to this end, (6) to collaborate with national federations of churches and international Christian movements, and (7) to call world conferences on special subjects as occasion requires. The council will function through a general assembly representing the churches and comprising about 200 members, which will meet every two years; a central executive committee of about sixty members meeting annually; and two commissions, which will be specifically charged with following up the programs and purposes of Oxford and Edinburgh. The council will maintain an official liaison, in a manner not yet definitely worked out, with the third ecumenical enterprise, the International Missionary Council, which met in Edinburgh in 1910 and in Jerusalem in 1928, and which until the outbreak of hostilities between China and Japan was scheduled to meet again at Hangchow in 1938.

So the first "Church", if that lofty name may be used—and it is the Church according to general Protestant theory, if only the rudiments of it, according to Catholic thought—so at least the first ecumenical Christian fellowship uniting both Protestants and Catholics (save Rome) and provided with the means for continuous cooperative thought and action, the first since 1520, is to be constituted.

The Oxford Conference is to publish a series of volumes on the subjects, The Church and the National Community (as the really untranslatable word *Volk* seems best rendered in English), The Church and the State, The Church and Economic Society, The Church and Education, and The Church and the Nations; Edinburgh, a series on The Grace of God, The Word of God and the Church, The Ministry and Sacraments, and The Church's Unity in Life and Worship.

These will not, however, be in the language of the man on the street. To many readers they will appear utterly technical, impossibly theological. It must be remembered in this regard, however, that it was largely theologians who made up the conferences and that for them technical language enjoys the advantages of both accuracy and brevity. To have employed the language of modern literature or of ordinary speech would have meant the writing of new definitions and, in general, the expansion of sentences into paragraphs throughout the text of their reports. For this the time of the delegates, not to mention their patience, was too short.

None the less, if these volumes are to have meaning for the Church at large, translated they must be; and it is at this point that ministers and laymen everywhere may make their contribution to The Church That Is To Come. If every parish could be converted into a Conference on Life and Work, Faith and Order, in microcosm, and the publications of Oxford and Edinburgh used as background material for discussion, qualified leaders being called upon to guide the thought of the people, the two conferences would not only be brought home to the Church but would be magnificently surpassed, and an ecumenical advance launched which would draw its motive power not from the dreams of a comparatively few prophetic souls, but from the informed conviction of multitudes worshiping at their million altars round the world. Let us read the reports, brethren in Christ, altering them, amplifying them as we will, but above all translating the burden of them into the common speech.

The Church That Is To Come! The World Church! What shining hopes rise at the horizon of one's mind at the thought of it! It will be the Catholic Church, for all its members will know and delight in the corporate unity of it, girdling the planet, linking the centuries together. It will also be the Protestant Church, for no lightest, gossamer weight of false authoritarianism will be laid on the free conscience of the believer. This is the Church which is forming today, the Spirit of God moving upon the face of the waters. But before that Church comes to her development, before she assumes anything like organic form, it will

be necessary for her to resolve certain tensions which now distract and annoy her inwardly.

The tension between American "activism" and European theologizing (to use two ugly words which yet seem to express ideas) is easy to exaggerate and should not be regarded as of more than passing significance. Pragmatic interests must as inevitably dominate the thought of the citizens of new countries, where adjustment to previously unknown conditions must constantly be made, as classical and historical interests the thought of men of old countries, where there is more time for reading, and books abound with precedents for every situation. The same characteristic difference obtains between members of old and members of new churches. It was to be observed that the approach of the delegates from China and India to the problems of the conferences was similar to that of the Americans and Canadians: both groups came from churches where precedents are few. They were of a practical bent. They were for less talk and more action. It was not, as has been intimated, that they had no theology but rather that they had little knowledge of theological history, and less concern for it. As a matter of fact, they had a theology of a most pronounced type, but it began with the facts of the present, whereas that of the older churches began with the fathers of the past. This antithesis must not be over-stressed, for thoughtful American churchmen are not unmindful of the fathers nor intelligent Britons and Europeans oblivious of the facts; and yet, by and large, the newer churches are most sensitive to contingencies, the old to continuities. The representatives of each seem somewhat naive to the other ("That old fellow with the long beard has never escaped from the eighth century"—"That young New Yorker apparently thinks that wisdom can be assembled in twenty-four hours, like a Ford car") but mutual appreciation must come with further acquaintance; differences will be dissolved as the new grows into the old; and the tension must pass.

Another tension which one cannot regard as a serious hindrance to reunion, and which, indeed, already shows some signs of relaxing, is that which subsists between Anglo-Saxon idealism and Continental realism. The men of the Continent have seen the people deify and worship their own ideals—ideals of the State, of culture, of the Church — with such tragic results that they distrust idealism. The men of the English-speaking churches, however, having seen in the expansion of the civilization all about them an outward and visible sign of the inward and spiritual power of ideals as a factor in development, find in idealism a philosophy of God's increasing revelation and are by no means tempted

to renounce it. It is to be said, however, that Britons and Americans are coming to be more cautious about identifying their own highest impulses with the will of God. They are not so certain that they are fully equipped to "build the new Jerusalem in England's green and pleasant land" —or in any other land. The Continentals, on the other hand, are beginning to distinguish with greater care between ideals as such and man's attitude toward his ideals. It was one of them who remarked at one of the conferences, "Under the pretext of being realistic, we are likely, in condemning idealism, to be unconsciously justifying the *status quo*." These two extremes of emphasis, idealism and realism, must obviously meet in an acceptance of ideals as ideals, neither on the one hand to be worshipped, nor on the other to be rejected—not as God's pure manifestation of His will but as man's not altogether despicable response to that will.

A tension far more difficult to resolve, especially evident at Oxford, lies in the realm of Christian ethics—between relativism and absolutism. It invariably makes itself felt when the argument turns to the question of war and peace. The Christian Church, as it was represented at the conference, somewhat to the surprise of many, one fancies, who do not know her modern mood, is *one* in its unqualified and unrestricted condemnation of war. "War can occur only as a fruit and manifestation of sin"—so reads the Oxford manifesto. It is only when the question as to how to eliminate war comes up that the division among Christians appears; and it appears, it may be added, among Christians of every nation, though there are probably fewer absolute pacifists on the realistic Continent than in idealistic Anglo-Saxonism. The pacifist's position is nothing if not logical: if war is un-Christian then no Christian should go to war under any circumstances. His opponents say that he fails to take into account the social duty of man, that his gospel is only the old individualistic gospel of his forebears in a modern cloak, that in the face of today's nationalism it must lead to a martyrdom which, though highly salutary for himself, can only leave the nations precisely where they are—in the hell of continued belligerency. They therefore are likely to turn to the way of corporate security, which builds upon the indubitably Christian idea of human solidarity, all the nations pledging themselves to maintain the peace of each, as the best method of abolishing war. At the conferences the delegates who represented opposing points of view on this matter were unfailingly gracious to each other, but none retreated an inch, or the fraction of an inch, from his position. The prophet who can harmonize the two attitudes has not yet appeared.

Neither has the one appeared who can settle the contradiction which underlay a good part of the discussion at Edinburgh—the contradiction between the Catholic and Protestant ideas of the Church. The extreme Protestant holds, as a son of the Covenanters put it, that "where there are three poor people praying behind a dyke, there is the Church." He believes that the Church has full corporate existence wherever the word of God is preached and the sacraments administered. To this theory of the "gathered" Church, the Catholic opposes belief in the visible community which God has long since and once for all brought into being, and which does not spring into existence with the preaching of the word and the administration of the sacraments, nor even with prayer. It is with this historical body that one must have contact if he is to belong to it in history. It is to this body, and not to individuals as such, that God has given redemption from the world. In this Church there may be living members, and dead, the latter bearing no fruit and destined to pass away, as Christ's teaching concerning the vine and the branches testifies—but notwithstanding the presence of dead members in it, it is the corporate body which alone supplies full spiritual life to individuals. The last centuries have made it obvious that both the Catholic and Protestant conceptions have within them the seeds of reality—else they could not have captured and held the allegiance of so many believers. It is equally obvious, therefore that the resolution of the antithesis in the coming Church will not be of the either-or but of the both-and category. At present, however, it is still hard to see what type of government could be devised for that Church. What type would be equally satisfactory to the bishops of the Succession and the three people behind the dyke?

Will the Church then be able to face all such differences as these squarely and without cheap compromise as she studies the means of harmonizing them—and still maintain the unity she has so far gained? By one token I know she will: by her already won ability to bring all her communions together in genuine worship. In St. Mary's in Oxford and in St. Giles' in Edinburgh, where the delegates met daily for intercession, such a sense of spiritual oneness was engendered about the altar of God as to make all those who partook of the experience mystically aware of the presence of the Church. That Church, *Una Sancta,* appeared then in her beauty to eyes no longer holden; and all responded to the impulse of the same Spirit. There the richness which is in Christ was poured in lavish abundance and in its many forms of beauty, episcopal, presbyterial, congregation-

al, into the souls of worshippers. It is that vision, luminous and sublime, of the one Church of the one God, already vouchsafed in common worship, which will hold the ecumenical movement on its course in spite of any tension, or any score of tensions.

Law and Religion

Much vigor is displayed in these days in proposing social legislation. That is a healthy symptom, at least to the extent that it shows an awakening realization of certain social and economic evils flourishing in this country. But if this activity is prompted by the conviction that these disorders can be extirpated by a vote of the legislature, disillusionment will follow and the temporarily checked evils will spring up redoubled. The evil that men do comes from the evil in their hearts, and that evil cannot be rooted out by law. Here we need the effective forces of religion.

America.

Warns Against War

Hatred and suspicion still exist, and armaments at enormous cost continue to grow, and if no cure is discovered for this temporary madness, we are in a hopeless state; for of one thing we may be certain, and that is, if another world war takes place, Western civilization, as we know it, cannot survive.

General John J. Pershing.
Zions Herald.

INDEX

The Index for Vol. I of WORLD CHRISTIANITY is being prepared and will be sent free to all subscribers who will request it.

A Statesmanship of Peace

by John Haynes Holmes

Condensed from *The Peace Digest*

Among those who through the years during and since the World War have consistently maintained the pacifist attitude to war, none has spoken more eloquently nor written more cogently on the subject of peace than the minister of the Community Church, New York City. Here is pacifism at grips with the reality of a war-mad world. If ever there existed a need for a Statesmanship of Peace, surely it is now.

THE most difficult question that can be asked of anyone who believes in peace is what we can do when our enemy, who may be hostile to everything that is precious in human life, is bent on going to war. If we ourselves are not to take up arms in such a circumstance and fight in defense of what is dearest to mankind, then what are we to do? In the Great War, for example, when the Germans came crashing through Belgium and into Flanders, what could the French and English do, whatever the ultimate causes of the conflict, but pick up the gage of battle and protect their interests? In the present European situation what can the democratic nations do but use every honorable means to keep the peace, and at the same time be prepared for war if the Fascists force it upon them? In Spain, what should the Loyalists have done when the Rebels undertook to destroy the Republic? Should they have surrendered, or run away; and, if not, what could they have done but resort to arms? What would I have done, you say, if I, a pacifist, had been in Spain; or, more particularly, if I had been a sworn officer of the free government which was placed in jeopardy?

The difficulty of this question is apparent. So also, as I believe every pacifist would admit, is its validity. For it is not enough to say, on this war and peace question, that we are opposed to war. This may be the first step—to oppose war, and condemn it, and try to get rid of it, and refuse to have part in it—but it certainly is not the last step. The negative attitude of opposition to war is all right as far as it goes, but it does not go far enough. In addition to opposition, there must be affirmation. A negative policy must be matched, or rather supplemented, by a positive program. There must be a statesmanship of peace to take the place of the statesmanship of war.

But if this challenge is valid, it is also, I believe, unfair, at least as offered suddenly in the hour of great crisis. For a statesmanship of peace can be no mere measure of emergency. It cannot be improvised, all of a sudden to meet some violent contingency.

The Peace Digest is published at 6060 Fulton Avenue, Van Nuys, California.

It must be a long sustained and patient program of procedure achieving step by step what one can never hope to achieve by one dramatic gesture. Take the nations of the modern world, for example, which have been following in arrogance and without shame those militaristic policies which every pacifist has known must sooner or later lead to catastrophe! These nations have been piling up armaments, fortifying boundaries, grabbing territories, and extending empires. Every appeal to reason they have denied; every program of good will they have rejected; every endeavor after peace they have either denounced as dangerous or scoffed at as quixotic. Then suddenly and terribly comes war —and instantly those responsible for the disaster turn to the pacifists, who have all along been warning against this very thing, and say, "Well, what is your policy? Haven't we got to fight? Is there anything else in honor and safety that we can do?"

In the years before 1914 the pacifists were developing a statesmanship which was not altogether unpromising. There had been successful international conferences; there had been disputes settled by arbitration; there had been agreements for disarmament. Had there been statesmen in the world who took these policies seriously and were willing to develop them into a statesmanship of peace as rigorous and unselfish as their own statesmanship of war, we might have avoided the disaster of 1914. But the statesmen were not interested and the war came.

Even then, after the war had come, there was a statesmanship of peace formulated and adopted by Woodrow Wilson who worked patiently and persistently at his idea of ending the fight through mutual concessions and in the interest of a durable peace. He proclaimed the principle that "only a peace between equals can last; only a peace the very principle of which is equality and a common participation in a common benefit." It was at this moment that Woodrow Wilson attained to the zenith of his statesmanship, and it was a statesmanship of peace. But he abandoned it for war and a world drunk with blood swept on to the horror of Versailles!

Now we stand in the last ditch in this present Spanish crisis, which is at once the last act of the last war and the first act of the next war. And we are told, even by pacifists, that this crisis has at last discredited pacifism, which must be abandoned if democracy is not to be destroyed and the world lost. What would *you* do, I am asked, in this tremendous crisis in Spain? Take *this* riddle, and show us your statesmanship of peace!

In reply I am tempted to ask what the fighting has accomplished or will accomplish that may be different from what was accomplished by the fighting in

the World War. One thing it has done—it has destroyed the Spanish Republic! But I refrain from pressing this issue. I prefer to meet the straight challenge of what to do in Spain if not to fight. In answer to this question I must insist upon going back to the beginning, for it is in the beginning and not in the end that a crisis is to be met. A statesmanship of peace, I repeat, is not to be improvised in a moment. The Loyalists in Spain should have handled the rebellion by foreseeing it and preventing it. They had ample time and abundant opportunity. Certainly for the world tomorrow, as for Spain yesterday, there is no hope, no ultimate and enduring hope, except in statesmanship of this type—which should already now be preparing in Europe, let me say, to prevent the next war, as it should have prepared in Spain to prevent the civil war.

What is this statesmanship of peace which I would summon at this hour to meet the challenge of a war-mad world? I present it here in summary in the words of the great English novelist and essayist, Mr. Aldous Huxley, as given in his famous pamphlet, "What Are You Going To Do About It?"

"The great monopolistic powers should immediately summon a conference at which the unsatisfied powers, great and small, should be invited to state their grievances and claims. When this has been done, it would be possible, given intelligence and good will, to work out a scheme of territorial, economic and monetary readjustments for the benefit of all. That certain immediate sacrifices would have to be made by the monopolistic powers is inevitable. These sacrifices would be in part sacrifices of economic advantages, in part, perhaps mainly, of prestige—which is the polite and diplomatic word for pride and vanity. It is unnecessary to go into details here. Suffice it to say that there would have to be an agreement as to the supply of tropical raw materials, an agreement on monetary policy, an agreement with regard to industrial production and markets, an agreement on tariffs, an agreement on migration."

This, may I say, is statesmanship — the only statesmanship which will save the world to peace. These are the policies of such statesmanship—the pooling of territories and raw materials, the sharing of markets, the stabilization of currency, the establishment of trade agreements, the facilitation and wise control of immigration, to which I would add the outlawry of war, the freeing of subject peoples, and the progressive and simultaneous disarming of the great powers, all to be directed and administered by international conference, out of which would proceed in due course the political instrumentalities of a true international life. Such policies will

require sacrifices, of course, but as Mr. Huxley says, "The necessary sacrifices are negligible in comparison with those demanded by war; negligible in comparison even with those which are at present being demanded by the mere preparation for another war."

But I hear somebody say, you have not yet faced the real issue. The Spanish rebels yesterday would not have joined in any conference for the settlement of differences. The Fascists will not do so tomorrow. What will you do when they refuse your terms and precipitate a war? This is our last question — the pacifist driven into the last ditch. This contingency, while far less possible than is imagined, is not impossible. The Fascists may force a war on Europe as the Rebels forced a war upon Spain. Yet all I can see in Spain today is a ravaged nation, a burned and looted countryside, the slaughter of a million innocent people—all done not by Rebels alone, but by Rebels and Loyalists together. This is what we are asked to extend to all Europe if the Fascists decide to go upon the war-path. We must fight, so we are told, until a continent is laid in ruins.

I cannot see it! I will not do it! I had rather see Europe in the hands of the Fascist dictators, and her people alive, her cities still whole, her fields still fair and fertile, than to see Europe free of the Fascists, and her people slaughtered, her cities ash heaps, and her landscapes the dread haunts of wolves and brigands. In the latter case, civilization would be dead, and the last hope gone; in the former case, civilization, though in chains, would be alive — and while there's life, there's hope!

You call this a cowardly choice. Yes, I reply, a cowardly choice—if it *is* the choice! But whence comes this idea that surrender is the only alternative to fighting? If the conqueror draws his sword, you may fight, or you may surrender; but there is no reason why you should do either. For there is a third thing you may do, and I *would* do. You may resist the enemy but not with violence. You may stand your ground against him, but not bow down. You may accept suffering, oppression, humiliation at his hand, and still endure. You may bide your time and watch and wait to win through patient heroism tomorrow what you disdain to win through force and violence today. *To fight, to surrender, to endure, these three—and the greatest of these is to endure.*

In Spain, suppose the Lefts had said to Franco: "We will not fight. We decline to plunge Spain into a civil war at your bidding. We refuse to ruin our country and kill our countrymen because they disagree with us. Take office if you will. We won't help you; we won't obey you. But if you want to govern—well, try it with

half the Spanish people against you to the end, and see what happens." Of course, for a little while the republic would be lost, but surely to be recovered at no distant date. Now the republic is lost for a generation, probably for a century, and the country ruined beyond recovery or repair. Which is the wiser policy in the end?

There is a difference between the militarist and the pacifist—the man who will not surrender but endure—which is fundamental. First, the militarist has no sense of time—he lives, like a child, in the moment, and must settle things now. The pacifist on the other hand, trusts time, and thus can wait for victory. Secondly, the militarist has no reliance in anything but physical force, and therefore in every crisis, like an animal, resorts to tooth and claw. The pacifist, per contra, has reliance in certain higher qualities of mind and soul which he believes to be distinctive of himself as a man, and is convinced that he can use these weapons to achieve his ends. There are other and mightier forces than a sword, a machine-gun, or a bombing plane, and fool or not, the pacifist will trust them to the end.

Colombian Cooperatives

The rapid increase in membership and operations of Colombian cooperatives is shown in figures published in the May 15, 1937, issue of *Información Económica y Estadística de Colombia:*

In credit unions, the membership rose from 1,892 in 1934 to 8,690 in 1936 and the number of their operations from 9,806 in 1934 to 31,515 in 1936, with a corresponding rise in value from 754,263.39 pesos in 1934 to 2,197,467.40 pesos in 1936.

The number of members of consumers' cooperatives increased from 895 in 1934 to 3,697 in 1936 and the total turnover from 75,678.75 pesos to 423,548.53 pesos. Somewhat more than 60 percent of the sales was for foodstuffs, about 13 percent for clothing and drugs, and about 26 percent for tools.

Bulletin of Pan American Union

Restore Trade, Promote Peace

by Cordell Hull

From *The Rotarian*

Does the policy of the distinguished Secretary of State of the United States, as set forth in this article, constitute at least one step in the direction of a "Statesmanship of Peace" of the sort Mr. Holmes pleads for elsewhere in this issue? At least Mr. Hull is no mere arm-chair theorist. He has pressed consistently toward the realization of his policy, and has already achieved some notable successes.

THE greatest task confronting statesmen and citizens today is that of preserving the peace of the world.

For the past few years, we have been witnessing a swift increase in international political tension, an expansion of standing armies, a sharp increase in military budgets, and actual warfare in some portions of the globe.

Human and material resources are being shifted, on a truly alarming scale, in a military direction rather than in one of amity and peaceful pursuits.

In the face of these facts, how is peace among nations to be maintained? No one would presume to give a complete answer to that question. But certain conditions are obvious, and in the light of troubled international relations in the present they take on tremendous significance.

One such fact is this: Only as the world's economic health is restored will individuals and nations develop again adequate resistance to the psychological madness that makes possible internal and external strife. Only as constructive economic effort once more fully engages the energies of mankind, as the machinery of production and distribution regains and expands its scale and speed of operation, as sterile unemployment is replaced by fertile toil, will the nations of the world restore and develop their economic prosperity in full and sound measure and turn their thoughts away from war and toward lasting peace.

Realization of this is growing steadily among men of intelligent thought and action. This was well illustrated in the work of the historic Inter-American Conference for the Maintenance of Peace, held at Buenos Aires, Argentina, last December. Here the thought was brought out, in a striking manner, that no measure of success could be attained without the spirit of good-will and a common determination to work out a pattern of peace.

This gathering of 21 nations of the Western Hemisphere

The Rotarian is published monthly by Rotary International at 35 E. Wacker Drive, Chicago, Ill.
(September, 1937)

established several far-reaching agreements. In addition, there were adopted a number of significant resolutions designed to increase the flow of trade, to stimulate cultural interchange, and to improve the methods of commerce. There was general and emphatic agreement that all countries must work toward a system of freer economic interchange, so that the standards of living in the various countries may be gradually raised and the commercial necessities of each country adequately recognized; and that thereby the economic compulsions toward war may be removed.

There was equally emphatic agreement that rising economic prosperity, resulting from growing and mutually beneficial international trade, is an essential condition for freedom and for the preservation and strengthening of democratic institutions, and that such institutions constitute a most effective peace insurance.

The Conference unanimously affirmed the necessity and desirability of lessening the present excessive obstacles to international trade and of conducting trade relations on principles which assure equality of treatment. It asserted the necessity of shaping governmental policy to the end that trade will not be diverted into artificial channels created by narrow and forced political arrangement, but will flow along lines of economic benefit. It recognized that trade should not be disrupted and handicapped by the discriminatory effects of various systems of quota and exchange control.

We of the United States are engaged in a sincere attempt to work in cooperation not only with our fellow nations of the Western Hemisphere, but with all nations, in removing the economic causes of discord and misunderstanding. The foreign-trade program of this Government is based fundamentally upon what is to us an indisputable assumption—namely, that the domestic recovery of any country, including our own, can be neither complete nor durable unless its surplus-creating branches of production succeed in regaining at least a substantial portion of their lost foreign markets.

Our exports have shrunk for many reasons, among which two stand out prominently, both because of their effectiveness in reducing the volume of trade and because their removal or mitigation lies within the realm of possible action on our part. They are, first, the increase of trade barriers in those countries which constitute the normal markets for our exports, and, second, the development of discriminatory practices on the part of such countries, which place our exporters at a disadvantage with respect to their foreign competitors.

Leaders of all trading countries agree, when they reflect

upon the problem as one of economic recovery rather than national conflicts, that it would be highly desirable to release international trade from extraordinary, excessive barriers. Yet the commerce of the world is still shackled by unprecedented restrictions. Morever, increased expenditures for armaments and materials of war force some Governments to impose even stricter control over the commodities for everyday use, and over the disposition of foreign exchange.

Every action of this order taken by any one country immediately affects the trading interests of other countries and leads to further curtailment of trade. When trade is so repressed and threatened, and when capital is frightened by fears of loss and destruction and shifts in large masses from center to center, troubled economic and currency conditions are inevitable. In short, the actions taken in the condition of armed truce run counter to the actions judged beneficial when men's eyes are upon economic purposes. Armed camps do not make ideal trading centers.

Then the duty of statesmen and leaders of industry and finance is clear: Under conditions of peace, steps must be taken to establish friendly and cooperative relations among the nations—through the lessening of trade restrictions; the rebuilding of an effective international monetary system; the provision for adequate flow of essential raw materials on equitable terms to all nations; the removal of unfair and discriminatory practices in international economic relations. Supported by the deep desire of all peoples to avoid the miseries of war, the task must be assumed with vigor and confidence.

By negotiating with other nations, we are seeking to bring about a mitigation of trade barriers on a reciprocal basis. This method of procedure, combined with the use of the fair, constructive, and equitable principle of equality of treatment, contemplates simultaneous action by many countries and operates to drive down excessive trade barriers throughout the world.

Already we find the results heartening. Already we find our way leading us to increased economic stability among the nations of the world. The reciprocal trade agreements which we are negotiating form a real foundation upon which to build friendly relations with other nations. They constitute a check upon tendencies that in recent years have become alarming indeed.

We are learning the lesson that peace can be obtained by bringing contentment to the peoples of the world. They can be made content by assuring the satisfaction of their needs, removing from them the oppressive fear of hunger and privation.

The world's equipment for production is amply adequate to accomplish this. When required, it can expand further to meet new needs and greater desires. All that is lacking is world-wide cooperation and the will to make use of the instruments of action which are at our disposal.

As the economic adjustments are made to remove the barriers across the pathway of peace and prosperity, the accompanying task of building up a positive feeling of friendly cooperation among peoples of the world is made much easier. The 21 American Republics, at their Conference, offered an example of what is needed. In a world in which cynics scoff at all efforts to banish war, these nations boldly declared their determination to keep alive the spirit of peace. They have affirmed their trust in each other and their faith in the sacredness of mutual obligations. They have given an example of determination to conduct international affairs on the basis of law and justice, not by the rule of force.

The right of each country to manage its own affairs free from outside interference; the principle of sovereignty and of equality of States, irrespective of size and strength; sincere respect for law and the pledged word as the foundation of an international order; friendly and cooperative effort to promote enduring peace; mutually advantageous economic intercourse based upon the rules of equal treatment; and mutually broadening and uplifting cultural relationships—all these are indispensable if the Governments of the world are to fulfill the sacred trust involved in the task of providing for the safety and welfare of their people.

One may well ask this question: Why should statesmen, looking only to the past, insist that war is inevitable? If history shows that wars have been frequent, present conditions show that enlightened statesmanship can prevent their recurrence.

War is not an act of God, but a crime of man. There looms the tremendous but challenging task for men of thought and action, for citizens of vision, to lend their influence toward embracing this program of understanding and trust, to make peaceful relations real in the functioning of Governments, to foster fair dealing and cooperative effort for the restoration of conditions of economic well-being.

Such citizens can prove to their nations and to the world that the drift toward international anarchy can be checked, and that no part of the world need resign itself to the inevitability of war. Thus can be builded a structure of enduring peace.

The Brother of the Unknown Soldier Speaks

Richard A. Dawson

From *Unity*

In an unforgetable article, THE UNKNOWN SOLDIER SPEAKS, *in the Christian Century not so long ago, Dr. John Haynes Holmes vividly brought to his readers a powerful appeal against war. Here not the Unknown Soldier, now long dead, but his still living brother, facing a world which has apparently forgotten, if it had ever learned any, the lessons from the great war, speaks his mind. He ends on a high note of dedication to the way of Christ as the only practical and righteous way to peace.*

EVER since that tragic morning in the mid-summer of 1918, when the official cable from the war department declared you as "Missing," I have been looking for you. In the columns of the wounded I sought your name, among the exchange prisoners I looked for you. Every boat which brought wounded or unidentified mental cases to the port of St. John found me waiting, shivering, hoping to find you. In every hospital I visited I scanned the faces of the sufferers or if the faces were shot away examined the name on the bed praying that I might not find you there, yet looking eagerly lest I miss you. Among the little white crosses in Flanders I plodded, yearning the while to find you peacefully sleeping among the poppies, communing with the white doves and larks to learn if they knew where you might lie. Standing on the curb of a dozen city streets I have watched a parade of the war-wrecked, that ghastly pageant of sorrow. I have looked through fieldglasses as the crippled and maimed have come down the street on stretchers or in wheelchairs, carried by their sons or mothers who suffer with them. The blinded, led by their heroic wives, the "smashed mugs" with half their faces blown away, the "gassed," still holding on to life despite their inevitable end, the shell-shocked with mad fear in their eyes, all these walking ghost-forms who add a grisly page to the costs of war. I was glad when the last silent stretcher passed, for I knew you were not among the living-dead. And now I have found you—in the marble tomb of the Unknown Soldier, even as others have found their youthful fathers or older brothers. Would to God this grim old mausoleum, Westminster Abbey, smelled not so much of death, for you loved life and I despise the showy splendor of soldiers' sepulchers; but here let us stay

Unity is published semi-monthly at 700 Oakwood Boulevard, Chicago, Illinois

awhile and talk as I have longed to talk for years.

In those happy schooldays how proud I used to be as I saluted Lieutenant Stephen in his gorgeous officer's uniform! You remember I always belonged to the "awkward squad" which never seemed to take military tactics seriously except in respect to our well-polished silver buttons on our red tunics and our cocky feathered caps. Little did I think that the harmless rifle and bayonet practice of those days was conscripting our souls for a war in which our bodies were to be conscripted. From the first "unreasoning obedience" to "present arms" we presented our souls and strength on the altar of the philosophy which says, "Might is right." It never occurred to us to wonder why they had to buy mules for war but could simply take us and force us to serve —it never occurred to us to question the right of our nation to use us as killers and of course never a word was said about the possibility of our suffering in battle. In grandeur equal to our ancient uniforms, war was clothed with glory. Like the court of Anderson's vain king for whom some swindlers pretended to weave a dazzling garment, we believed all we heard about the romance and heroics and nobility of war. Blinded by tradition we sold our souls to the devil clothed as an "angel of right."

I remember well the letter you sent from your University renouncing your studies for a while in order to go to war. You did not have to go, Stephen, for the bloody hand of the nation did not reach down to your age; but, conscripted from R. O. T. C. days,

"Filled full and flushed with
morning you sang and took
the sword . . . "

Mother believed, like Mary, she was giving a Saviour to the world, father gave you his blessing, and in those solemn minutes before you embarked for the front we sang "Lead, Kindly Light," believing, as you believed, that you were doing the courageous, the loyal, and the noble thing. I know you had no hatred in your heart, you were preparing for service as a medical missionary; I know you loved Christ and believed what they told you about the righteousness of this war. Christ had gone to Flanders,

"and in the war's red glare,
You would find him there,
With the sword of God
in His hand."

What rapturous days we spent in the spring of 1918! You came home on leave as a "full-fledged flying-lieutenant"; yet what a series of disillusions I had! The lyric glory of war lay buried for you in France. Eighteen months as a stretcher-bearer removing the mangled bodies of your erstwhile buddies from the barb-wired "no-man's land"; eighteen months of mud and cold and lice and blood and brain bespattered

sand-bags; eighteen months of rape and rapine, of slaughter and sodomy, of cursing and crying, of brutality and greed. During these eighteen months, war became of age and put on wings of death and rained bombs on defenseless villages. You had seen the panic and pain of little children after an air-raid had left them homeless and motherless and perhaps legless. You saw war go into the deep waters and with subarines sink hospital ships and freighters alike. You were there when war began to breathe out slaughter in the form of gas. You told me of men strangled, burying their faces in mud-holes to escape the fumes; you told me of men maddened to insanity by pain; you told me of the primitive gas masks made out of your socks wet with your own urine. You saw sights from which high heaven would hide its eyes; you saw war as a revolting, indecent atrocity involving every known vice except cannibalism—not as the chivalrous romance of the troubadours of the earlier centuries. You saw war, not as the diplomats and pseudo-patriots painted it, but as the hideous monster it really is. But the saddest of all my disillusions—you who had enlisted as a private, despite your rank, because you wanted to relieve pain and aid the sufferer, were now prepared to kill or maim any who might be within range of your bombs. You who enlisted without hate for any man had been changed by the insidious propaganda of war into a killer, ready to play the pawn in this ghastly game. You who had not inflicted a wound but had dressed thousands were now ready to obey the warlords and undo your merciful deeds by doing murderous ones. For this most of all I hate war, because it changed you and millions more from brotherliness to brutality, from spiritual sensitiveness to moral murder. To be exposed to death and maiming by war is inhuman and inane but to be commissioned and commanded to murder and maim is far worse. But what could you do? The mob psychology of war had done its work, affecting your vocation, your emotions, your loyalties and your friendships, and like a man hypnotized you became the victim of the great illusion—so back you went, an offering to the altar of the Anti-Christ, and there your consecrated body lies enveloped, first in the wreckage of your airplane which the warlords gave you to use, then in this sarcophagus of marble which the war-makers prepared for you.

But your shrine is a sacrilege and the inscription thereon a lie. Well may Mr. Chesterton write:

* * "they that fought for England,
following a fallen star,
Alas, alas, for England,
They have their graves afar,
And they that rule in England
in stately conclave met—
Alas, alas for England,

they have no graves as yet."

They told you this was a "war to end war," a war against a militarist regime in Europe; but "Evil cannot be overcome with evil," and today the dragon's teeth sown in 1914 are springing up in a harvest of military threats more ominous than ever in the history of the world. Today the nation which said it fought for peace declares that a student must prepare for war or be kicked out of college.

They said this was a war to "make the world safe for democracy," but see the nations of the world gripped by a few autocratic dictators, see the legislation designed to curb freedom of speech, see the growing Fascist ideal.

They said this was a war in defense of a weak nation, but we know it was the logical outcome of an economic system where the domination of the world's markets is the chief goal of the nations.

They said it was war, not against the common people but against the war-lords. But while the Pershings and the DuPonts were safe in their offices pushing buttons, making memoranda and ordering men, the common people were being mowed down by machine guns and maddened by gas bombs.

They said this was a war in defense of national honor, but in reality it was in defense of the opportunities of some greedy speculators who coined millions out of the blood and sorrow of their fellow men in Flanders. The ratio of millionaires to murdered men in the United States alone is 1 to 4. For every millionaire made during the war, four American homes were robbed of their manhood.

Is it any wonder then, Stephen, that I continually pray, "Deliver us from evil and help me shun propaganda as I would poison, lest I be driven to forget my loyalties and professions of peace?"

When they tell me Peace Conferences cannot help solve the problems of war, I remember that they send only military experts to the conferences, experts who are committed to the way of war rather than the International Peace Pact.

When I hear a demagogue declare that his nation has renounced war, I listen with one ear to the riveting machines in the navy-yards, and while watching the signing of pacts I keep one eye on the flow of the nation's wealth into the pockets of the munition-makers.

When they speak of adequate security in national defense, I pray I may not be mesmerized into the delusion that warships are stronger than friendships.

May they never through lying or intimidation take my loyalty to God and Humanity and turn it to killing; may they never use my love for home and exploit it to make me ruin another's home; may they never seek to use my

strength or spirit to gain a righteous goal by such an unrighteous method as war. May the idealism that compelled you to enlist in a cause bigger than yourself compel me to enlist in such a cause but not in one that brings despair and disillusion; may my revulsion against such a futile, unintelligent and unchristian cause as war drive me closer to the cause of Christ. I do not ask a cause for which I need not die as you have died for your cause, but let me die rotting in some prison, exiled from my homeland, facing a firing-squad or hanging on a tree with Christ rather than die on the inglorious field of battle.

Brother, may I have a heroism as high and unimpeachable as yours, which will allow me to die in the ranks of Christ as you died in the ranks of war. May I always hold firmly to my belief that "The way of Christ and the way of war are not reconcilable," and although you honestly believed you were committed to his way as you took the sword, may your spirit aid me to see that his way is the way of the cross and in bearing the cross there is a courage and loyalty and realism even greater than that of bearing the sword. Here, twenty-one years after you enlisted because you loved Christ and your country, I enlist myself and pledge myself anew in love to Christ and humanity. In loyalty to my adopted country I renounce the way of war as the sacred Pact of Peace renounces it. I renounce the ways of war, yes, but in loyalty to God I avow the way of Christ as the only practical and righteous way to peace, justice, and world-brotherhood. Stephen, I follow in his train.

A Record of American Colleges in the Near East

A Survey of the work carried on during the past seventy-five years by the six American colleges and universities in the Near East which are under the auspices of the Near East College Association, has just been published. The institutions in question,—The American College of Sofia, Athens College, Robert College and the American College for Girls in Istanbul, the American University of Beirut, and International College in Syria —have an enrollment of three thousand students from forty-six different countries. During the period covered by the Survey some six thousand native students have been graduated from those institutions and large numbers have studied in their preparatory departments. Of the four hundred seventy-five teachers on their faculties there are one hundred sixteen Americans, the majority of the remaining being nationals of the Near East countries.

American Taxi Driver Discovers the Good Samaritan

From the *Indian Social Reformer*

What's in a title? THE LITERARY DIGEST *captioned this article which it had borrowed from the* NEW YORK CHRISTIAN ADVOCATE, *"India Discovers America's Caste System."* THE INDIAN SOCIAL REFORMER, *to whom it had been sent by an Indian in Los Angeles, California, entitled it "Colour Prejudice in U. S. A." Recognizing the aptness of both titles, the editor was even more impressed by the fact that it was from a Christian son of "pagan" India that a native of "Christian" America had to learn for the first time of the Good Samaritan. Isn't it getting to be a queerly mixed world?*

The Editor, *Indian Social Reformer*

Sir,

The following article appeared in the *Literary Digest* some time ago, and I thought possibly you might wish to publish it in your paper:

INDIA DISCOVERS AMERICA'S CASTE SYSTEM

"It was by a strange twist of circumstance that an Oriental discovered a good Samaritan, whose heart was larger than his learning, and who was richer in honest virtue than in material wealth, did not even know the meaning of the phrase.

The story appears in the *New York Christian Advocate* (Methodist), which vouches for its truth, saying that only the name is fictitious.

Ratnappa Jeevalo, a cultured Christian from India, who is a student in one of the great American universities, was invited to address a missionary conference at a well-known convention centre in the East. It is also important to remember the locality, since it might be assumed that the incident could have occurred only in another section of the country.

The alien Christian was to have been met by a minister, but fate disarranged the plans. The conference was on an island some distance from the city, and, the hour being late, Mr. Jeevalo found a taxi, and instructed the driver to take him to a hotel.

And here we quote *The Advocate* directly:

'As he entered the lobby of the hotel, the clerk looked him over. His skin was very dark, for he comes from South India.

'When he applied for a room, the immediate response was, "Sorry, sir, but we are full up." He went to another hotel, and the same thing happened. He went to nine hotels, but everywhere he met the same response.

'He knew why he was not wanted, but he was proud of his heritage and of his colour.

'He returned to the railway station, hoping to be permitted to

spend the rest of the night there, but was informed that this was not allowed.

'He was perplexed. He did not know which way to turn.

'The taxi driver had become keenly interested. He turned sympathetically, and said abruptly, "Well, I'll find you a bed in this man's town."

'So saying he drove off to the police station, and explained the situation to the officer in charge. The policeman wrote down in correct form all the particulars concerning this stranger, including his birthplace, his father's name, why he was here, the colour of his eyes, and, not least important, the colour of his skin —"very dark brown."

'These details having been complied with, he said bruskly, "Sure he can have a bed here." Mr. Jeevalo was then shown a cell down the hall where there was an empty cot. The second cot was occupied by a drunken sot who had been brought in off the streets an hour or so earlier.

'The officer and the taxi driver departed, leaving their guest to make the best of the situation. In a little while, however, this uninvited guest returned to the office saying he could not sleep there because the drunken man, taken ill, had become a nuisance. He asked the privilege of sitting up in the police station until morning.

'There they were, a night-coasting taxi driver, a hard-boiled police officer and a Christian gentleman and guest from India.

Finally, the taxi driver turned to Mr. Jeevalo and said, "Well, friend, this is too bad. I am not going to see any man like you sit up all night. I am on night duty, and will not be through until morning. You come up to my room and sleep in my bed, and don't worry; I'll come and get you before breakfast."

So saying, he picked up the Indian's bag and they drove together to a small, plain room in the poorer section of the city. Mr. Jeevalo accepted the offer of hospitality, and, with deep feeling, said to his benefactor, "You certainly are a good Samaritan." "Oh, never mind that," said the driver. "I want you to get a square deal, and you're welcome." It was 3 A. M.

'The taxi driver returned for his guest at seven o'clock the next morning, and took him to breakfast. After breakfast the driver put Mr. Jeevalo on the ferry that would take him to the missionary conference.

'The taxi driver declined to take a cent for the fare, room or breakfast, but Mr. Jeevalo forced some money on him. Mr. Jeevalo was almost overcome with gratitude, and again he said, "You certainly have been a good Samaritan to me." The taxi driver could stand it no longer, and said, "Say, what do you mean? That's twice you've called me a good Samaritan. What does that mean?"

'Our Indian Christian looked at him in astonishment, and said, "Have you never heard of the Good Samaritan? Don't you know the story?" "No, I don't know what it means." "Well," said Mr. Jeevalo, "we still have time."

And there on the deck of the ferry-boat, the man who had learned the old story in India told it again with effectiveness and meaning to a taxi driver in an American city, who did not know it, but had been living it.

"That's great," he said. "Where did you learn it?" "Would you like to see the story in print?" said Mr. Jeevalo. "You bet," said the man.

'Thereupon Mr. Jeevalo handed him a New Testament, marking especially the story of The Good Samaritan, and adding, "There may be some other things in there you would like to read."

Mr. Jeevalo returned to his college studies, and he assures his Christian friends that the thing he wants to remember about this whole experience is the kindness of the plain, unlettered taxi driver.' "

Bhagwant B. Bhagwat
1209 S. Ardmore Ave.
Los Angeles, Calif., U. S. A.

A Campaign of Infiltration

"In a word," says the *Brewers Journal*, "the leisure moments of our average American should be inextricably intertwined with beer. Beer during golf, beer during the vacation trip, beer while taking the long business or pleasure ride, beer when viewing the movies, beer when reading the magazine, beer when sitting at home listening to the radio. The wives of the nation should be impressed with the domestic qualities of beer. They should be convinced that they, together with their husbands, may properly drink beer under any and all circumstances. All of these things are important."

A Few Facts on Palestine

There are 7,120,000 dunams of tillable land in Palestine. Of this the Jews now own 940,000 dunams, or 13 per cent. Today 153,000 dunams of citrus fruit acreage are owned by the Jews and 147,000 dunams by the Arabs. It is conservatively estimated that the present citrus plantings can produce as high as twenty-five million cases of fruit. This is on the basis of a report submitted by the Director of Agriculture in Palestine. By way of comparison it should be observed that in 1935 seven million or more cases of citrus fruit were actually exported from Palestine.

A Theology for Christian Missions

Francis J. McConnell

Dr. Hugh Vernon White's recent book A THEOLOGY FOR CHRISTIAN MISSIONS (Willett Clark and Co., Chicago 1937) has deservedly had a wide reading among religious leaders interested in Missions. Bishop McConnell, for many years president of the Methodist Episcopal Board of Foreign Missions, here evaluates it in a brief article. Because both the book and the article are so pertinent to the main interest of WORLD CHRISTIANITY *it is lifted out of the book review section and becomes a "book article." This practice will be followed occasionally hereafter, indeed it is observed once again in the case of MY COUNTRY AND MY PEOPLE in this issue.*

THIS book is the outcome of long study of the literature of the Christian missionary movement, of actual investigations in the Orient, and of wide experience in handling missionary problems. The realistic nature of the treatment appears from the outset. I do not know where one would find a clearer statement of the extent to which force has been used in the propagation of Christianity than in the first chapter. Of course the author makes us see that the use of force is not the Christian method for the spread of the Gospel, but he recognizes the part that force has played nevertheless. For ten years I had charge of the work of my church in Mexico. With every journey over Mexico I marvelled at the effectiveness of the method of the conquistadores in introducing their faith. I say this too without forgetting Las Casas, every word of whose monumental *History of the Indies* I have read with sympathy. The brutality of the Spaniards deserved all of the invective of Las Casas, but it was a brutal age. In spite of all the cruelty it must be remembered that the Spaniards put down human sacrifice and made war on unnatural vice. They were desperately sincere. They believed their faith. Hell, for them, was an actual fact and might be just around the next corner. They were after gold, but after souls too. They genuinely believed that the opening of the gates of Paradise to millions of souls, who would otherwise go straight to an actual hell, more than compensated for the cruelty. It is as useless now to denounce the methods used for the spread of Christianity as to denounce past wars for the part they played in the establishment of whatever degree of civilization we possess. It would be an equally grave mistake to fancy that it would be right to use force now for the advancement of Christianity, or now for the establishment of civilization. I cannot help jotting down here, however, a remark made to me by an English judge

in India as late as 1931 that if he had his way he would rid India of some abominations by putting Christianity upon the country by force. This might not do much for the present generations of Indians, but it would make the frame in which the oncoming generations would be reared. It may be of interest to note that the judge of whom I speak was himself a Jew.

Our author justly includes some forms of theological argument or, in effect, intellectual compulsion. There is keen discussion at this point as to the futility of debate in the search for truth. Indeed it is doubtful if debaters as such ever discover truth. For truth demands a humble spirit—and whoever saw a humble debater? Truth-seeking calls for a willingness to accept truth from any quarter—and whoever saw a debater willing to accept truth from an opponent? The genuine Christian methods are witnessing and friendship. Witnessing is such statement of, and living of, truth as to communicate the inner reality of the truth to men other than the witness himself. John Haldane Blaikie's definition of art as the "successful communication of a valuable experience" is taken as a good definition of evangelical Christianity.

The author is aware that we have to be careful in talking too definitely about absolutes in a world of relativities, but he does summarize the essentials of Christianity which are universally valid as (1) the idea that life is essentially good and potentially infinite in its fullfillment; (2) the direct personal relation of repentance and forgiveness, of love and trust, of unity of purpose and creative companionship between man and God; (3) the personal moral love which makes the Christian the servant of all men an active participant in God's will of redemption; (4) the purpose so to transform the organized life of men that it will effectually embody the spirit of good will and supreme regard for human personality; (5) the suffering of God exhibited convincingly in Jesus, by which sin is conquered and the hearts and wills of men are won to the way of love; (6) the personal embodiment of what God means in human life in Jesus of Nazareth and the rich content put into the Christian's inner experience of God by that embodiment; (7) the hope of personal participation in the enternal life through the transcendence of this world, the full identification of self with the purpose of God for man, spiritual union with him, and free fellowship with all who so live with him.

All this, it appears, is to be put into "indigenous" religious, social and institutional expression if the non-Christian peoples become Christians. Every word of this I personally accept, but let not any one think that we here have before us a simple and

easy missionary program. To get any of these ideas to work on a large scale we should have virtually to abolish Hinduism, for example, though we may adapt item 7; and then we should have to replace a passive mysticism with one more active than Hinduism would be able to conceive. To put a rich content of the Christian's inner experience into an Indian convert's heart, after the manner suggested in item 6, unless we mean in the case of only a few scattered converts here and there, would mean to lift the whole level of living. It is doubtful if a majority of the inhabitants of either India or China ever lie down at night to rest after having known through the previous day the satisfaction of enough to eat. It is hard to get normal spiritual experience—to say nothing of supernormal experience—out of sub-human conditions.

These seven points enumerated here do not take sufficiently seriously the problem of physical evil in non-Christian lands. No theological system will explain the problem of human distress especially when it involves millions of human beings as in India and Africa and China; but it will not do, in facing the non-Christian masses, to ignore the problem. Item 5 faces the belief in the suffering of God, but more especially in relation to sin. The vast problem of pain in the universe, a universe which we teach comes from the hands of a loving creator, has to be definitely met with an attempt, not to make the problem intelligible, but to make it tolerable. If we are tempted to take all this lightly let us ask what would become of our Christian theories and moral codes and practices if our standard of living in Christian lands—taking man in the mass, I mean,—were to be lowered to the Chinese or Indian level. That single supposition ought to give us a hint of the difficulty in a world-wide Christian evangelization.

The author sees in nationalism and communism ways of salvation presenting serious problems to Christianity. This perhaps is to take these rivals too seriously,—but they are serious enough. According to the best figures available these are about twenty-six thousand armed militant communists in the United States. It is surely attributing to these teachers of a system openly hostile to Christianity and religion, for that matter, a missionary power beyond anything Christianity has ever known, if they can so use a theory and program only about eighteen years old as to threaten a civilization of nineteen centuries of history. It is quite the fashion just now to say that the world must make its choice among three systems—Fascism, Communism, and Christianity. This sounds quite impressive, and does state a task, probably that of conquering Fascism and of adopting and

adapting for Christianity some of the principles of communism. There is no Christian way of dealing with either the fascist or communist way—that of physical violence—except by unremitting insistence that the weapons of Christianity are not carnal.

I began by saying that this book is thoroughly realistic in its outlook and workmanship. May I say also that it is entirely idealistic. It is inspiring reading. It holds fast to Christian fundamentals, and yet has a kindly and charitable appreciation of all the relativities with which the missionary movement must reckon. It maintains, for example, that the real Christian is he who has accepted Christianity of his own free choice, persuaded thereto by the intrinsic worth of the Gospel of Jesus. Yet one cannot read the pages without seeing that the author realizes as few have done that all sorts of psychological and social forces play upon the minds of converts in addition to what we might call the "pure essence of the truth." I once knew of an Indian untouchable who said that he had accepted the Gospel because it might help his children to rise above the sweeper class. This might not be called the purest Christian motive, but the convert became a devoted Christian nevertheless. I am not sure, but that under all the circumstances, the motive was rather soundly Christian after all.

Progress Toward Christian Unity and Cooperation

Within about a generation great progress has been made in the direction of Christian unity and cooperation. There have been several important mergers of denominations. But so far the most important gain has been a great increase in interdenominational activities. It can be said that the theological divisions are now within the same denomination and not between denominations. This fact brings its own problems but it does mean the beginning of the end of the destructive competition between churches. The development of a world situation in which the deepest things in the Christian faith are challenged by powerful states and new religions may well be another factor in making it easier for Christians to see what they have in common in contrast to the faiths to which they are opposed.

—By John C. Bennett in *Intercollegian and Far Horizons,*

An Open Letter to Hitler

By The Rev. Charles S. Macfarland, D.D.

From *The Living Church*

Dr. Charles S. Macfarland is general secretary emeritus of the Federal Council of the Churches of Christ in America. He states, however, that this letter is written in his personal capacity.

Dr. Macfarland made a study of the religious situation in Germany in the latter part of 1933, by invitation of the officers of the new German Church with the approval of the National Socialist Government and, by invitation, reported his impressions to Chancellor Hitler. So far as is known he is the only foreigner who has ever conferred with Hitler on the issue.

Dr. Macfarland was a student in Germany and at periods since then has visited Germany almost annually, often to lecture at the University of Berlin. He visited Berlin in 1915-16, had conferences with members of the cabinet, and later conducted wireless correspondence with Von Bethmann-Holweg in an effort to induce such an attitude of the German government that the United Staes would not enter the war. His personal contacts with Church and university leaders have been intimate for more than a quarter of a century.

His study was published in 1934 in a volume entitled "The New Church and the New Germany: A Study of Church and State."

Mountain Lakes, N. J.
June 2, 1937.

Chancellor Adolf Hitler,
Berlin, Germany.

Your Excellency will recall that in 1933, I received an invitation, sent with your approval, to come to Germany and make a study of the religious situation. This invitation came, so it stated, because of confidence in me as a friend of Germany, to which friendship testimony had been given for more than 35 years, in 17 visits and in many ways, during and after the war.

I was graciously received by Your Excellency, your associates, and all concerned. No occasion arose to impair friendly relationships. I was constantly urged to remember that Germany was in a state of revolution, as attention was called to unhappy incidents. The assurance was often expressed that these errors would be corrected. I was reminded that you had asked for four years of trial.

I published, in 1934, a study which your own supporters have characterized as judicial, fair, and factually correct. It endeavored in every case to give you the benefit of the doubt. Your counsellor wrote me that there was no objection to its circulation in Germany and intimated

The Living Church is published weekly at 1801 West Fond du Lac Ave., Milwaukee, Wis.
(June 19, 1937)

that an edition in German might be advisable after the immediate conflict was over.

I advised the Church and other agencies in my own country to exercise restraint, sympathy, and patience, and refrain entirely from anything like vituperation. I disapproved the boycott of German goods because it inflicted hardships on innocent German people. Your own statements of your case and those of your associates were fully stated. Everything a human being could do was done to help you to be interpreted justly and fairly. The one criticism of the book in America was that it leaned too far in that direction. Not only was your personal sincerity not questioned but belief was expressed in the honesty of your desire to be of benefit to the German nation and people, and in your devotion to them.

How far you are responsible for initiating what your colleagues may say or do, I do not know. I may remind you that I intimated doubt as to the wisdom of your selection of associates and illustrated this in observations regarding your support of Chaplain Mueller as national Bishop. While many matters to which attention will be called are not your own personal actions, the designations "you" and "your" are employed because in no case have you expressed any known disapproval and because they can hardly have continued without your knowledge or indeed your consent.

Correspondence was continued with you, in which your attention was called to measures which were alienating the people of the United States and of other nations. You replied that you received my letter "in the same spirit in which it was written."

Meanwhile conferences were held with Germans of distinction who came here and who were your political supporters and I corresponded only with your friends, who sent me volumes and pamphlets explaining and justifying your régime.

While quite aware that my personal judgments may be of no importance to you, or to the world in general, my friends (I am not referring to any Jewish friends), are asking regarding my book: Is that to be your last word? While there is nothing in it to be revised, I must now add a supplement to it.

In the friendly interview with you to which I was invited, you made not a few statements which could hardly be construed as other than promises. You were told frankly that the people of the United States believed that you proposed to control and to absorb the Church in the State. This you disclaimed explicitly and emphatically. You said that your chief desire was that the German Evangelical Church should be united, with "freedom and independence." (I quote throughout from the memoranda

made by your counsellor.) You declared that "any intervention whatever of the government of the Reich in the internal organization of the Evangelical Church or any influence upon its doctrine was out of the question." You earnestly said that your only wish was "that a *Christian* education may be transmitted to the people." When informed that certain protesting pastors had not had a hearing with you, you authorized me to tell them that they should have it. You declared that if any pastors "did not agree with the position or action of the government on Church affairs" such would be left to be dealt with *by the Church itself* and you added: "the Church people will undoubtedly make clear *their own influnce* by leveling the differences of opinion." You especially demarcated the Church's "confession" as a sacred ground on which the State could not and would not intrude and I handed you a memorandum calling attention to the fact that by that confession, the Church was supernatural, supernational, and superracial and that the so-called "Aryan paragraph" cut right across the confession; that if the Church accepted it, it would make a breach between the Church in Germany and the "positive Christianity" for which you declared you stood.

As previously mentioned, you replied to later correspondence that you accepted my appeal "in the spirit in which it was given." That appeal was for "a constructive measure of justice in dealing with the Jews in Germany, stopping all continuation of the boycott, conferring with leading Jews of high character, and, while still recognizing the social problem involved, endeavoring to secure needed readjustments by friendly measures, and, above all, restoring neighborly good feeling between Jewish rabbis and Christian pastors and among Jews and non-Jews who live side by side." And I added: "I hope that this barrier between the German people and the peoples of the world may be removed."

A later letter said: "It is deeply mortifying to me, as a friend of your people, to have a High Commissioner meeting with our Church bodies (as took place yesterday) to care for German 'refugees' and also to have our working men declare a boycott on the products of German labor. But what can I say on the latter, in view of the boycott initiated by yourself, which still continues in fact? And what can I say on the former in view of the lack of any effort in Germany to set itself right?"

You expressly thanked me for my "candid and sympathetic appeal" and it was on the basis of your own attitude and assurances that I advised my associates in the United States to refrain from violent utterances and from vituperation (I still discourage that) and give you a

chance to redeem yourself as soon as the contemporary revolution period was past.

To be sure, some early succeeding events were disturbing. You and your associates in the State, as well as in ecclesiastical control, had urged me to talk freely with any and all pastors. Shortly after my return, however, several of them were arrested. The pastor to whom I communicated your desire to listen to their protest was savagely attacked and beaten up. You often extol personal courage, but you appear to define it solely in physical and combative terms. If you want to see German valor at its best, look at the pastors who are standing for the freedom of the Christian Gospel, including those in jails or concentration camps.

What now are the results of my continued study and how do they appear in the light of your earnest assurances?

(1) One does not need to go into detail, evidence, or proof, that you have seized control over the Church, arrested multitudes of its pastors, confined many of them, and permitted not a few to be assaulted without open rebuke of their attackers.

(2) Instead of uniting the Church you have divided it between those who comply, those who are neutral, and those who courageously oppose your domination.

(3) Instead of regarding the "confession" of the Church as sacred ground, you have endeavored to crush out its basic doctrine of the universal Fatherhood of God and the brotherhood of mankind.

(4) Instead of doing justice to the Jews, you have permitted them to be harassed and despoiled. Your treatment of them has been ruthless, without the slightest appearance of mercy, even reminding one of the infamous edict of Herod, in stretching the hand of violence to the littlest child.

Your attitude toward the little handful of Jews in Germany and your so-called Aryan and Nordic ideas have had no little effect in confusing members of the Evangelical Church, so that, in this way, you divided instead of fulfilling the desire you expressed to me, of uniting the Church. You undermined the most basic ideal of Christianity, on which unity alone could be secured.

In your proclamation of January 30, 1933, you begged to be given "four years" time before people should judge. I have waited those four years, and what is the judgment? Let me give it by illustrations, not as you did, at Nuremburg last September (1936) in terms of political economy, but in terms of moral and spiritual values. You spoke there of what you called "a new code of ethics," of "an enlightened humanity," of "noble motives." You condemn those who hate. You speak of "de-

testable baiters." Let us consider the wrong of hating and baiting which you deplore.

I have been reading a paper called *Der Stuermer*. Not only does it explicitly teach and urge hate, hate, hate—but does it in forms whose viciousness never could be believed by one who had not seen it. The language in this paper is too vile for repetition, and its falsehoods are obvious to any ordinarily informed person who knows Germany. The best that one can say of the illustrations is to hope that they emanate from a disordered, rather than a depraved mind.

Worse still, there lies before me a picture book for children, by an 18-year-old girl, said to be a teacher. It is being used in the schools. A hard-headed news correspondent says of it: "It is difficult to express in words the hatred which is shown in the pictures." A German teacher writes in *Der Stuermer* that "my 8-year old pupils are enthusiastic about it," and that the pictures "give them a great deal of pleasure." Do you believe that you can teach and instil hatred of children for other children, and expect them to develop any brotherhood, just because you tell them whom to hate? Is not hate an infection that may break out anywhere, and that is most destructive to the personality of the hater? What can be the future of children who have been taught to find "pleasure" in the portrayal of hatred? And yet, at Nuremburg, you attacked others for using violent speech and plaintively appealed for judgment on other people who you say "hate and bait." And you assured me that your "chief desire" was Christian education.

If your tendency should be to remind me of similar evils in my own nation, I should humbly admit their existence among groups of our people, but remind you that that has little in common with the official approval of hate and the official teaching of it in schools, and still less in forcing it upon the German Evangelical Church.

Let us also consider the Gentile and Christian Germans who refuse to live in a land where human hatred is taught as a basic virtue. An International Commissioner was forced to admit that there was nothing for them but to become voluntary refugees. You are isolating Germany from the rest of humanity, while, by persecution and exile, you are contributing to other peoples many of Germany's finest minds and spirits. Your associates assail American Christians for using a film to portray the flight of Christian refugees, in order to secure support of them, forgetting that they themselves are responsible for this humiliation of Germany.

In the four years you asked, whatever you may have done for the economic life of Germany, you have wrecked its Christian ideals. As the conclusion of my

study, I can only say that you have, by consenting or approving, permitted the desecration of ideals of honor, integrity, truth, and humanity associated with the Germany of my student days; that you are forfeiting the respect of the civilized world and that you are leading your adopted nation to an abyss, for you cannot build an enduring nation upon force and hate.

God knows I wish that my report in 1934 might be the last word. But you have violated every assurance that you made to me. This letter is not written in ill-will and I could still wish that you would also receive this message in the spirit in which it is written. I cannot now believe that you have discerned the infectious, deadly nature of the sinister forces you have let loose. I yet hope that I may live long enough to see the restoration, in moral terms, of the Germany of my teachers of more than 40 years ago, a Germany once more respected by the civilized world and the Christian Church.

Respectfully and sincerely,
CHARLES S. MACFARLAND

India

Thirty-five Indian student teachers were recently asked what noteworthy changes had taken place in South India in the past twenty years. The first eight changes which follow are arranged in the order of the strength of the vote; caste distinctions are disappearing; untouchability is being rapidly discarded; child marriages are decreasing; female education is extending; co-education is becoming more common; the public is taking much more interest in education; the demand for home-rule is more widespread and insistent; work for rural reconstruction is multiplying; epidemics are being mastered; Indians are replacing British officials; India has come into the bicycle-bus age; Gandhi cannot stop the whirl of machinery; houses are improving; women are entering public life; personal habits are changing; the Christian community is steadily growing and taking much more responsibility; and socialism and communism are spreading.

"But the big job of all is to transfer raw material into ambassadors of the Kingdom of God by giving our Youth opportunity to dig, hammer, play, sing, read, write, think, pray, and share."

—*World Youth*, Geneva.

Spiritual Liberty and Dictatorships

by Guglielmo Ferrero

Translated from *Sur*

The author, an Italian historian of note, is internationally known through his writings which have been translated and widely read in Europe and America. He has lectured in the leading universities of Europe and at Columbia University and elsewhere in the United States. He has lived for several years an exile from his native land. He writes out of bitter personal experience of the eclipse of spiritual liberty under a totalitarian state. His address given at the XV International Congress of the Federation of Pen Clubs held in Paris in June, this year, was directed primarily to writers, but applies equally to ministers, teachers, thinkers, indeed to all those who believe in preserving spiritual freedom. That Christianity is threatened is perfectly obvious to the observer of what is happening in the totalitarian states of Europe.

I WISH to thank the Pen Clubs for their kind invitation, and to convey to you in all sincerity the very vivid impression your labors and discussions here have left with me. I have the impression that the Pen Club is motivated by a noble and ardent love of intellectual freedom. I have listened here to admirable addresses on the subject of such liberty, beginning with that of our President. Nevertheless, I doubt if the Pen Club, in its entirety, fully realizes the seriousness of the forces which are today grouping themselves around the problem of intellectual freedom. In all probability this is due to the fact that the greater number of its members belong to free nations, where the problem exists only in theory.

In my judgment, the proposal offered by the English delegation justifies this doubt. In it we read that the object of the Pen Club is "to safeguard the perfect freedom necessary for literary creativeness," and subsequently, that "The Pen Club declares itself unrelated to all politics, of State or of Party." But freedom of literature and the press is the most urgent political question confronting a great many nations today. It is literally a matter of life and death for many governments which, should they permit the liberty necessary for creative literature, would fall within ninety days. Upon demanding intellectual freedom, one declares oneself, knowingly or not, in favor of certain political systems, and opposed to others.

Do you wish a test?

I admire the goodwill of this assembly in stating its solidarity

Sur is a monthly magazine published in Spanish at Buenos Aires, Argentina.
(July, 1937)

with James Joyce, in opposing the piracy to which his work has been subjected in the United States. But suppose I had confronted the Pen Club Congress with the complaint of a disaster which befell me on March 27, 1935. On that day, two years ago, three police officials appeared at the office of my publishers in Milan, armed with an order issued by the Prefect. They seized all the copies of my works —thousands of volumes—and transported them to Police Headquarters, where they were destroyed. All my work, destroyed in its original text, and a considerable fortune destroyed without indemnity! Imagine the tumult I would have aroused here, and the difficulties that would have been raised between this Congress and the Italian delegation, had I requested that the Pen Club protest such violence! Nevertheless, I do not feel that I am a victim of illusions of grandeur when I think that, from the viewpoint of spiritual liberty, my case is as interesting as that of Joyce.

Yes! Intellectual liberty, for the western world, is today a political question far graver than in ancient days, or during the Nineteenth Century. And why? Because today we of the occident are face to face with a leadership made mad by fear.

In 1914, the leadership of the western world unleashed force, and, since the war, has been unable to bring it again under control. Today, unchecked force threatens the world under the double aspect of war and revolution. The world trembles, and in its fear, increasingly distrusts literature, history, and philosophy alike. In those countries which still are ruled by legal or constitutional governments, the fear on the part of the wealthy and powerful, urges us to use our pens primarily to entertain mankind, and as little as possible to light the way and instruct. The implication is clear—the elimination from literature of dangerous topics which are based on a critical examination of the status quo, and which need most urgently to be considered. As a result, in all countries, the novel has become increasingly concerned with sex, impelling the analysis of both physical and spiritual love in their most intimate aspects, with a candor and audacity which would have seemed scandalous a generation ago. But the complexities of love, important as they are to individual happiness, affect humanity and its destiny hardly at all. The literary eroticism of our age merely hides the fear of confronting the great problems of human destiny, in life and literature alike.

All of this is serious, but much less so than what is happening in those countries in which government has lost its constitutionality. In such nations, the ruling groups are not content with diverting us from the service of great causes;

they want only that our pens labor actively to justify, disguise, and otherwise serve the delirium of their fear. We are becoming aware of what fear may demand of literature and of philosophy, in an epoch which has no fixed principles of truth, beauty, or ethics. Here, then, is the basis of a new and immense drama already begun, which will unfold with wielders of the pen in the roles of victims or of heroes. In the centuries preceding the Nineteenth, life was regulated by a number of indispensable principles, sanctified by religion. Writers could not question these, and as a result their freedom was limited; but the State also was bound to respect them. This constituted a guarantee for the writer; the State could never oblige him to deny these principles.

Today, with all principles subject to discussion, examination, even refutation, each of us becomes a Samson who, armed with his pen, can wreak havoc and slaughter. We can demolish that which throughout the ages has been considered Truth, Beauty, and Virtue, and erect upon their ruins idols which embody monstrosities hitherto detested by all mankind. However, this almost divine freedom has a terrible price: the State need no longer respect any principles as inviolable. If the frenzy of fear grips it, it may demand of us that we prove even that the devil is God, and God the devil.

Such is the new trial which many of us have already suffered —finding ourselves suddenly confronted by Force, which, under threat of exile, prison, spiritual suffocation, and even death, bids us render unto Caesar that which is God's. Having had the painful privilege of being one of the first to suffer this trial, permit me to pay homage to all those among you who, during the last twenty years, have suffered for bearing testimony to truths in which you believed; to those who have died at the hands of the firing squad or from grief; to those who today live in prison, in exile, in poverty, or who suffer that cruel torture for a fine soul—enforced silence, the impossibility of self-expression. Permit me also to say that, if the Pen Club desires to defend spiritual liberty, which seems to be the case, it will have to face increasingly serious responsibilities.

There are today two Europes: the Europe which still harbors spiritual freedom, and the Europe which does not. Such a division cannot be maintained forever; either the Europe which has lost its liberty will recover it, or the Europe which still has liberty, will lose it. We are all, perforce, involved in a decisive struggle for freedom of the spirit. Fulfillment of our obligation will speedily pass beyond mere participation in well-organized Congresses, where pleas-

ures of the spirit and of the senses are artfully combined. We must needs also suffer, for the future of Europe is at stake! If Europe loses its intellectual liberty, it will fall, as already parts of it have fallen, into a barbaric paralysis such as destroyed numerous Mohammedan countries in the Ninth Century.

Jewish Students

America has by far the largest proportion of college students of any nation in the world. Other surveys agree with our figures, with the one exception that we have the widest study ever made of the American collegiate scene outside of the federal Office of Education itself. Of these 1,150,000 students, 105,000 are Jews on a basis of actual registration and count, with a few supplementary estimates. There are no guesses involved here, and it is quite possible that we have missed some hundreds, who were not known to be Jewish.

The proportion of Jewish students, then, is 9.1 per cent in the 1319 institutions involved. This is two and a half times the percentage of Jewish population in the United States, which Dr. Linfield found to be 3.5 per cent. Such an amazing concentration of our Jewish youth in the colleges is hard to grasp. For while the highly educated American people has one college student to every 110 persons, American Jewry has one college student to every 42. The proportion holds in every part of the country, in large cities and small. No matter where we turn, the proportion of Jewish students is about double that of the Jewish population. In New York City, where the Jewish population is 30 per cent, the Jewish students are half of all the college students. In the East North Central states, the Jewish population is 2.7 per cent; the Jewish student population is 6.3 per cent. And in the West South Central area, where the Jewish population is only .7 per cent, the Jewish students are 1.5, or double again.

—From the *B'Nai B'Rith Magazine,* National Jewish Monthly, April, 1937.

Foreign Students in Chinese Universities

Twenty-six American students came to China in the fall of 1936 to study at Lingnan University, Canton. This practice of exchanging students was adopted by the university in 1933. To date sixty American students have come to the University for study. The German Far Eastern Cultural Association has sent four students to study at the National Tsing Hua University, Peiping.

—*Quarterly Bulletin of Chinese Bibliography,* December, 1936.

Saint Mohammed?

by Mounir R. Sa'adeh

From *The Moslem World*

This article appeared originally in the MOSLEM WORLD under the title, WHY NOT CANONIZE MOHAMMED? It was accompanied by an editorial note: "We print this without comment. It expresses the view of the writer, not the Editor, and will doubtless stir discussion." WORLD CHRISTIANITY *is glad to pass it on to its circle of readers and the editor will welcome brief comments. The author is an instructor in Ethics at the International College of the American University, Beirut, Syria.*

"WHY not add Muhammad to your host of saints?" This Moslem dignitary was most serious when he put this question to me. The town of Beirut was closed and a clash between Moslems and Christians was expected at any moment. He and I were sitting to think out calmly what the way out of such clashes can be.

"You have canonized all sorts of people—real and legendary, many of them do not even measure up to the heels of our Great Prophet, and yet you have not been willing even as much as to recognize the founder of our religion. Do you know that by doing so you have closed the doors against any free spiritual intercourse between you and us? Your Scriptures are holy to us, and yet, there probably is not one in a thousand among us who ever approaches them. We have come to you and you have rejected us. Many of your thinkers and writers claim that Mohammed was only giving the version of Christianity across which he happened to run. Well then, at least treat us as heretics rather than infidels. The gap between us is psychological rather than spiritual. We want you to open the door, and possibly, the chance for inter-visits between you and us will be greater. I love to use texts from your Scriptures in my work, but dare not. All this will become different when our people hear that you are reading some of the sublime passages of the Koran in your churches and accepting us as brothers who have erred.

"You can afford to do that. Christianity is no more on the defensive against Islam. In fact, I can definitely say that Christianity is stronger than it has ever been in history. I am surprised at the number of people,

The Moslem World is published quarterly at 156 Fifth Avenue, New York.
(July, 1937)

both pagan and otherwise, who at least feel that Christian ethics is the only answer to the present chaos of the world.

"In fact, we have a secret feeling that the collapse of the present world-order is the greatest verdict in favor of Christianity, for world civilization is still largely pagan. It is the pagan elements in your civilization that are working havoc. Where real Christianity has penetrated there has been steady progress. We are honest enough to recognize that. Never believe this nonsense that fills some of our papers, condemning your religion. We know that it is not true. It is only a means to strengthen our group-consciousness by assuming a superiority complex.

"Futhermore, see what is happening. In a great many cases we are continuously borrowing from you. We borrow your thoughts, your methods, your outlook, but due to this non-intercourse position that you have taken towards us, we have been forced to keep our attitude of enmity towards you. The result is that what we have borrowed has been transplanted into a hostile atmosphere. It has been dwarfed and abused. It cannot bear its abundant fruits. We are finding it extremely hard to progress.

"We do not want to remain a drag on world progress. We want to join you in world reconstruction. But we want at the same time to retain our identity. So far, it seems to have been necessary for one of our number who desires to become a Christian to cut himself altogether loose from his traditions and community in order to become one of you. The border-line is so sharply drawn that we have preferred a back seat to complete oblivion. Think how much energy and genius have been and are being wasted by the attempts of each group of us to keep itself in water-tight compartments. We have wasted our energies in fighting and the frontiers of our religious systems are stained with blood and cruelty.

"I do not want to under-estimate our differences. In fact I feel that our differences are real and fundamental. But it is just here where I feel the advantage comes in a freer intercourse between you and us. I do not mean by 'intercourse' the kind that scholars have; I want no more scholarship in the relationships of our religious systems. I want an everyday give and take. I want the man in the street to feel free to drop into your schools, your churches, our schools and our mosques, with a feeling that there is within them a message that he can legitimately receive and apply openly in his own personal life. Perhaps then and only then this chaos in space and time that dwells amongst us can be put into order.

"Once our Prophet had a dream. He saw a tree spring up in the desert. He turned east

and He turned west but He could not see anything like it. It had peculiar and delicious fruits. Perhaps this is the time when that tree is to spring up again. A wedded Christianity and Islam can actually generate that desirable fruit. So far, you have forced us to bless the soil and curse the plants that grow upon it. We have loved Christianity and hated the Christians. We cannot relish your fruits.

"You have to take it out of your mind that Islam is a passing fad. It has come here to stay. It has lived through all sorts of trials and has outlived them all. It can now claim two hundred and fifty million believers and they occupy some of the richest territories of the world—territories the resources of which have scarcely yet been touched. We have held our own. The world is richer and not poorer for Islam. It will continue to be so. A serious blow would be dealt to world culture if some day Islam were to disappear. But that consideration is to be dismissed altogether.

"Rather than destroy Islam, you ought to fill in its gaps. You ought to show your willingness to accept us before we can let your River of Life flow into our channels. I feel that you ought to love us and take our Prophet into your homes, before we can dare venture across the threshold. So far we have stood out in awe and fear. Perhaps we may find something different if we are invited to enter."

This is not an isolated experience, nor a unique confession. I have heard a number of Moslems put the problem before me in similar terms. Some of them feel it, but cannot express it. All of them are hungering for a means of approach to Christianity which will assure them of retaining their individuality.

The Christians living on the fringes of the Islamic world are astonished. In the face of this tremendous and sudden revolution in Moslem attitude towards Christianity, they do not seem to know how to turn the gift to account. They are suspicious. Centuries of hostility and oppression have left them with an innate sense of hostility.

Furthermore, the Eastern Christians, in the blank light of their seeming victory, can scarcely identify the cause. They are conscious of the fact that, although there has been a change, yet they cannot be the cause of it. They are incapable of doing anything further than take a back seat and watch. They are doubtful if they can understand how it came about, or who is responsible for it. Nevertheless, they are pleased with results and will not stir lest they should interfere with that factor. They are happy with the sweet song in their ears, and they are dumb as to where their responsibility lies.

The opportunity and the chal-

lenge seems to come to those remote Christians who can see things in their true perspective. It is for them to answer this powerful longing on the part of Islam. Retrenchment is not the answer. The need is for souls with a deep understanding and a wide experience that can understand the character of the Moslems, divesting themselves of their own personal idiosyncrasies, to pass among these hosts of Moslems not as critics, nor as an incongruity, but as an unnoticed influence. Perhaps by this method of approach at this critical and supreme moment in world history, we can break the veil that separates the two cultures and make it possible for a new synthesis to be generated.

A New Mosque in London

The enthusiastic wishes of the late Lord Headley and the generosity of the Nizam of Hyderabad have made possible the purchase of a site in Mornington Avenue, West Kensington, for a mosque. The foundation stone was laid on 4th June by the Prince of Berar, the son and heir of the Nizam, surrounded by a distinguished company of Moslem representatives from Egypt, Arabia, Turkey, Persia and other countries. Like the mosque at Woking, the London mosque will be a miniature of the Taj Mahal and is to be finished at the end of the year. It will hold about 1,000 people, quite large enough to accommodate the worshippers. The total number of Moslems and those interested in Islam in the whole of Great Britain is estimated at 2,000. Indian and Egyptian students welcome the London mosque, as they cannot spare the time or expense to take the journey to Woking.

World Press—Information Service.

The Two Americas Ought To Be Friends

They ought to be friends for their own good and for that of the world, and in order to fulfill the great continental mission that awaits them. Europe teaches us that no culture will last, no matter how beautiful, great, and glorious it may be, if it is not based on deep and abiding foundations of human solidarity. True solidarity like true friendship rests on equity and mutual respect. Any other peace is precarious because it lacks basis and rests instead upon force which is its own negation. That is to say it is not peace but war or an armed armistice between two wars.

from *Repertorio Americano,*
San Jose, Costa Rica.

An Open Letter to the People of Japan

By E. Stanley Jones

Condensed from *The Christian Century*

IT MAY be presumption for me to address this open letter, but in a situation of this kind one has to lay aside modesty even at the cost of being misunderstood. I write this because of a threefold compulsion: first, I think I can claim to be a positive friend of Japan and have the sincerest admiration for the Japanese people; second, I feel very strongly that the Japanese people are headed, through their national leaders, particularly the military leaders, in the wrong direction; third, I feel that this opinion is shared by millions around the world.

As an ostensible proof of friendship I might point to the fact that recently I have twice seen President Roosevelt personally, and have urged upon him the possibility of easing the tension between America and Japan by putting Japan upon a quota basis regarding immigration. I have felt that the response from him and other national leaders has been very reassuring. Besides, as a resident of Asia for thirty years, particularly India, I have watched with admiration the rise of the Japanese people. I had high hopes that Japan would prove the leader of Asia in reconstruction and good will. I had thought she would turn Asia into something different from what we find in Europe. Our hopes have been dashed as we have seen you heading Asia into conflict and hate. There was another road for you to take, namely, the road of friendship and cooperation with China, which would have been a road to the leadership of the whole of Asia. You have apparently missed that road and taken another.

There were three attitudes your people could have taken: the first was to remain isolated; the second was to cooperate on a friendly basis with China and thus help in her development and your own; the third was to take a position of antagonism to China and through her to the rest of Asia, and possibly the world. The first was impossible, you have apparently refused the second, and you have taken the third. In this we feel that you have deeply erred. Many of your far-seeing statesmen have urged the second. Had you followed them you would have had so much to give to China and the rest of Asia. You have great gifts that the world needs, but you are erecting

© by The Christian Century. Published weekly by the Christian Century Press at 440 S. Dearborn St., Chicago. Used by permission. (September 15, 1937.)

barriers between you and the rest of the world and we cannot receive from you.

You reply that it was the recalcitrancy of China that prevented the cooperation—they refused it. Did they? It is true that they have refused to acquiesce in the appropriation by Japan of vast portions of their land and the invasion of their sacred and immemorial rights. China has refused that kind of cooperation, and frankly the world admires her for refusing on that basis. That is not cooperation, that is domination, the relationship of master and servant. In accepting such cooperation they would have lost their soul as well as their country. Use your imagination a bit. Could you have honestly respected China had she accepted that cooperation?

Still, you say, there is the matter of the surplus population of Japan; where are they to go? I think that you have a real point in this matter of population, and I, for one, would advocate very seriously making provision for it. But can you honestly bring forward this argument of population surplus in regard to China proper? Is it the reason for the present aggression? This argument cannot validly be used regarding Manchuria, let alone China proper, for when the vacuum of Manchuria was opened about thirty years ago it was the Chinese people who poured into Manchuria to the tune of thirty million, rather than the Japanese. Did this not show where the pressure of population lay? It was in China rather than Japan. If you could not send immigrants into comparatively empty Manchuria, could your peasants compete with the Chinese farmer on the densely populated soil of China proper? I am afraid that you cannot use the population argument in the matter of the present invasion of China. The real reasons must be elsewhere.

You reply, "But China is chaotic, her officials corrupt, and it is our national mission to bring order into China." China has been chaotic, no doubt about that, but she was dealing with five revolutions in her national life in one generation. Her officials have been corrupt in many cases, and I have spoken out on this matter in the presence of officials in China and have urged reform. There has been reform through the efforts of the Chinese themselves. When this war broke they were in the process of cleansing official life and were succeeding in a remarkable way. The fact of the matter is that China's greatest trouble from officials during the last few years has not been from her own officials but from Manchukuoan and Japanese officials who have connived at and openly abetted smuggling into China on a vast scale, causing millions of dollars worth of loss to China. As for chaos, there has been less chaos in the last two years than in any

period of the last twenty-five. China was on the eve of the greatest development in internal unity this world has ever seen in any age. Your "mission" has been badly timed. The fact is that your interference in China's life is causing nothing but chaos, nothing but disruption, nothing but hate and bitterness, and the end is not yet. It is just beginning. Are you not hindering at every step the development of China?

If you really want the development of China why did you not let her alone at the very moment she was accomplishing most? If you reply that this is temporary disorder, that order will later be brought into China, and you cite Korea and Manchuria as examples, I am afraid that I am not convinced. This is different. You are aiming a dart at the heart of a nation. They may acquiesce in marginal things like Korea and Manchuria, but they cannot acquiesce in this—and live. They will, therefore, struggle against you, and they may wear you out, even if it takes a century to do so. Besides kaleidoscopic changes of events may take place, and they may find you at war with, say Russia, and then you have an enemy of four hundred millions of people at your very doors —a people of vast resources and great vitality. Are you prepared to live under the shadow of this fear down through the years? You may win in this present war, but that does not settle the matter.

Besides, honestly, it is not so sure that you will win in this struggle, especially if it be long drawn out. Your economic structure is one of the most precarious in the world at the present moment and could not stand a long drawn out war in China, plus perhaps the economic withdrawal of other nations through sympathy with China.

If you point out the incidents of the killing of your nationals in the north and the airdrome incident in Shanghai, my reply is that this is deeply to be deplored and condemned, but really we must not be blind to the fact that these incidents have grown out of one central fact, namely, you are invading China's soil. That is the hurt that makes China lash back in such incidents. These incidents are really not the cause of the present trouble, they have been caused by your invasion of China. I beg of you to keep the position clear.

As I see it your attitude toward China oscillates between contempt and fear—contempt for her government and her people, and fear of the astonishing progress that China is making. Your attitude of contempt is really outgrown. China is making too much progress. It is the second that is really at the basis of your present invasion. You seem to feel that if you are ever to get control in China now is the time to do it lest China grow too

strong. All the other arguments seem to me to be rationalizations. This is the real reason: you want control of China.

There are two ways you might influence or control China, one is by force and the other is by friendship. You have chosen the first. But that means that you have doomed yourself to live beside a huge perpetual enemy. But you say, "When we get through with China she will be helpless in our power and we shall not be afraid of her impotent rage." I am not so sure of that.

Can you permanently hold down four hundred millions of people? Don't point to India as an example. It really isn't a parallel. Britain could lose India and she could go on more or less intact, for she is at a distance, but if you should conquer China now, and then if in the future you should lose her, you might lose yourself as well; for if ever China should be sufficiently strong to get her independence, she would be strong enough to take yours away, for you are at her doors—and you are smaller.

I am afraid that your leaders are taking you into a mad gamble. The future for you is very precarious along the lines they are leading you, even if you should win this war—which is not certain—for China is going to draw it out and strive to wear you down. You are headed for trouble and more trouble. And all the time you are giving deep and permanent trouble to a sister nation.

You missed the turning of the road. You should have taken the road of friendship and cooperation with China to your mutual advantage. You could have had almost anything from China if you had decided to be friends. Your universities would have been filled with Chinese students, your factories would have been humming to manufacture the raw materials drawn from China and Asia, which you could have secured on the basis of cooperation. You could have lived together as friends and neighbors, each supplying the other's needs and each being enriched. Now you have chosen to live alongside of the hell out of which I have come—the hell of war, and it will be a perpetual war, overt or covert, down through the years.

I am afraid that you took the wrong turning. I have watched the change of attitude toward you through the East. There was a time when almost the whole of Asia looked up to you and admired you and saw in you their potential leader. In their eyes you stood for the rights of Asia against the encroachments of the West. Then to their horror and dismay you began to devour piecemeal sovereign portions of Asia itself. By that act you lost the leadership of Asia. You had it in your hand and you threw it away when you grasped the sword and carved out living portions of the body of China. You

could have possessed the soul of China in admiration and friendship, indeed all the rest of Asia, but you flung it away at the behest of your military leaders when they counseled force. Your lifeline is trade, but you cannot make people who hate you trade with you. In the end they won't. You are therefore cutting your very lifeline with your sword.

If you say that you are only doing what Europe has done, my reply is that two dominations do not make one liberty, and the East wants liberty. Besides, isn't Europe just the example of what happens when you use force on other people? It comes back on you. The Master, whom I try to serve, said, "They that take the sword shall perish by the sword." Isn't the situation of Europe at the present time a commentary on this? A few decades ago Europeans were using force on vast portions of the world, and now that sword is coming back upon them and they are on the verge of perishing by it. God still lives, and his judgments know no East nor West, and they are color-blind. Your nation too may break itself upon the fact of God. For this is a world of moral consequence, and if you sow injustice and force you must reap, perhaps not today, perhaps not tomorrow, but as surely as God lives and laws remain you must reap.

I am sorry to have to write with such feeling, but I am writing to a friend, and my words have the wounds of disappointment in them. I had hoped for another Japan to arise and lead us. This present militarist Japan is other than and different from the Japan of my dreams and hopes. Besides, I have just come out of China, and have seen the peasants torn from their peaceful villages, I have seen their blanched faces turned upward at the sky which was raining death on them. They did not will this, and I am sure that your common people have no quarrel with these simple peasants—it is all so inexcusable and unnecessary.

I beg of you as a friend to cease listening to the propaganda of those who would lead you into the continuing hell of hate and war, rather listen to your wiser statesmen who have counseled friendship with China, and go back to the turning of the road where you missed it, and start again. Too late? I do not believe it is. I have talked with many responsible leaders of China, and I am convinced that they would welcome with both hands the hand of friendship extended from Japan, but they are prepared to resist unto death your present attitude and purposes. And world opinion is growingly with them. I believe I have voiced that opinion. Hence I have dared to write.

If you say that I have lectured one side only, let me reply that nothing I have said here is severer than what I have said to

ORDER BLANK ON NEXT PAGE

WORLD CHRISTIANITY

A Digest

A quarterly journal for all who wish to keep abreast of significant religious developments throughout the world.

Leading Features

DIGEST OF ARTICLES appearing in leading general and religious journals of the world, dealing with significant developments—political, economic, social, as well as religious—that have an important bearing on religion and more particularly on Christianity.

ORIGINAL ARTICLES in the same general field.

REVIEWS OF BOOKS in the field of the journal's interest.

LEADING JOURNALS both domestic and foreign, and general as well as religious are giving generous cooperation.

FOREIGN CORRESPONDENTS will keep the journal in touch with developments throughout the world.

EDITORIAL COMMITTEE

Prof. Charles S. Braden, *Chairman.*
Department of History and Literature of Religions, Northwestern University.

Mary Randolph Bloomquist,
Formerly Personnel Secretary of Foreign Missions Board of the Methodist Episcopal Church.

Dean Frederick C. Grant,
Seabury-Western Theological Seminary and Editor of *Anglican Theological Review.*

Dr. Charles H. Heimsath,
Minister, First Baptist Church, Evanston.

Prof. Laird T. Hites,
Department of Psychology, Central Y. M. C. A. College, Chicago, and Editor, *Religious Education.*

EDITORIAL COUNSELLORS

Prof. Oscar MacMillan Buck,
Drew University.

Prof. Clarence H. Hamilton,
Oberlin College.

Prof. William Ernest Hocking,
Harvard University.

Dr. Ivan Lee Holt,
Minister, St. John's M. E. Church, South, St. Louis.

Dr. Finis S. Idleman,
Minister, Central Church of Disciples of Christ, New York.

Dr. Justin W. Nixon,
Professor, Colgate-Rochester Seminary.

Rt. Rev. Edward L. Parsons, D.D.,
Bishop of California.

Dr. Edwin McNeill Poteat, Jr.,
Minister, Euclid Ave. Baptist Church, Cleveland.

Dr. Walter W. Van Kirk,
Secretary, Federal Council of the Churches of Christ in America.

If already a subscriber please hand this Order Blank and the Reply Envelope attached inside this insert to someone you think may be glad to use them.

TEAR OUT THIS ORDER BLANK AND RETURN IT IN THE REPLY ENVELOPE ATTACHED TO THIS INSERT

SUBSCRIPTIONS: { $1.00 a year. / $1.50 two years, or two subscriptions for one year.

See also page 4 of this insert

WORLD CHRISTIANITY
140 So. Dearborn Street
Chicago, Ill.

The enclosed $_____ pays for the following subscriptions:
(Write very plainly and indicate in every case whether Mr., Mrs., or Miss)
(Use another sheet for additional subscriptions)

( ) Year(s) to_____
Name

_____
Street and Number

_____
City and State

( ) Year(s) to_____
Name

_____
Street and Number

_____
City and State

I also enclose $_____ for_____ sample copies at 10 cents a copy. (See p. 4.) They should be sent to:

_____ Address_____

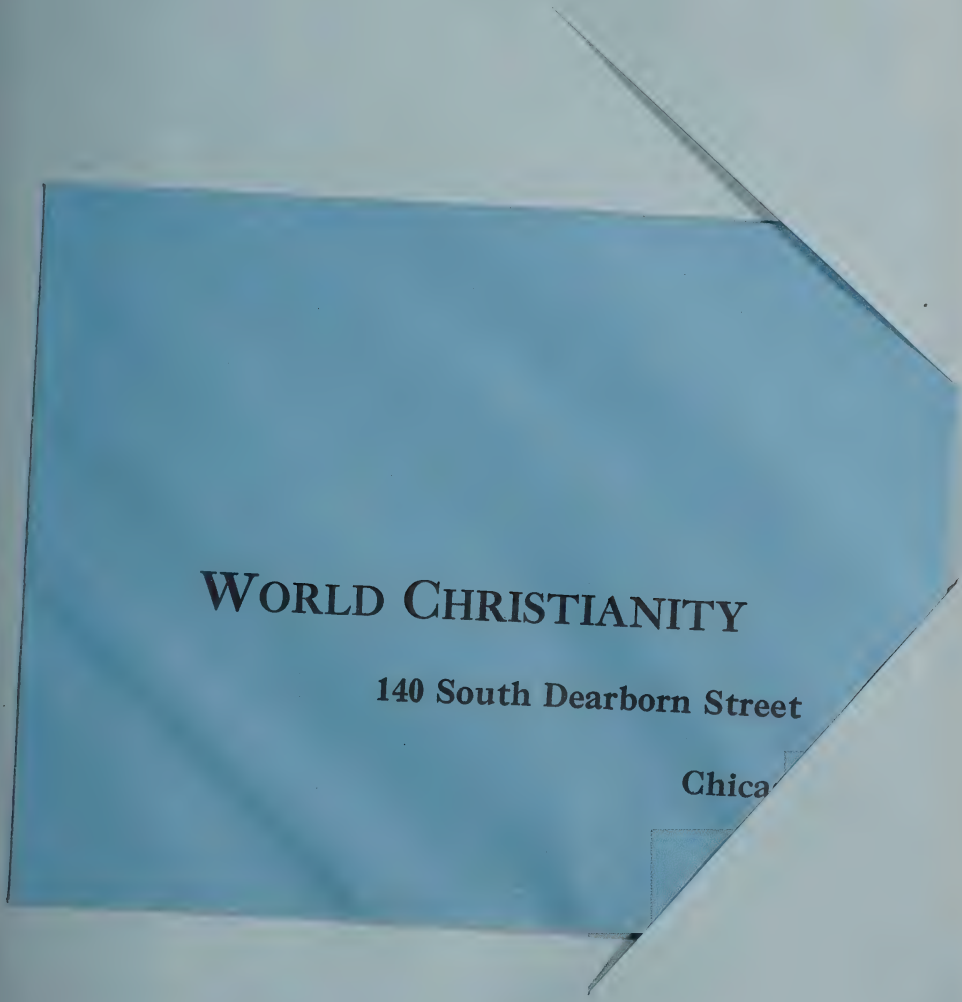
I enclose $_____ for_____ year(s) for my personal subscription.

Signed_____ Church_____

St. and No._____ City_____

WORLD CHRISTIANITY — A Digest

Use the order form on opposite page and return it in the attached Reply Envelope.



No extra charge for foreign subscriptions.

THERE IS AN ORDER BLANK ON PAGE 2 OF THIS INSERT

Two Special Offers To Churches

I. REDUCED SUBSCRIPTION

Men's Clubs, Adult Classes or Groups, Women's Societies and Young People's organizations in local churches that desire to use WORLD CHRISTIANITY or wish to make its circulation among the church members an educational project, are given a *special reduction on the regular subscription price of $1 a year or $1.50 for two years,* in either of the following forms:

a. *A 25%* discount to go to the treasury of the organization or to some other activity of the church.

b. *A Club Subscription Rate* of 75 cents a year or $1.25 for two years, thus giving the individual subscriber the benefit of the reduction.

II. SAMPLE COPIES

Sample copies of the October number only will be made available in lots of 10 or more, at 10 cents a copy, postpaid, on cash orders. These sample copies may be distributed free or sold, the regular price being 25 cents. Many churches are taking this means of making the magazine known to their members. Sample copies cannot be assured after October 25th.

the leaders of China about weaknesses and wrongs in their national life. And more, I have not spared my own people regarding their national sins.

We are all in deep need, the writer along with the rest. But—and this is the point—the central international crime that is being committed in the world today is the crime of the invasion of China by your people. It is a crime against China, against international peace, against your own best interests, and against what you might have been to the rest of us. Go back and be the kind of Japan you might have been had you not missed the turning of the road, and we will follow you and receive from you. Now we can receive nothing. As long as this wrong to China continues we can receive from you neither culturally, nor morally, nor spiritually, and it may be that we shall be compelled to say, economically. And we say this with a heavy heart for we are saying it to friends.

What Generals Are Worth

During recent military operations in the Far East one side captured the other's general. An envoy was sent to negotiate his exchange.

"We will give you four colonels for him," said the officer.

The offer was declined.

"Eight majors?"

"No."

"What, then?"

"We have given the matter most careful consideration, and the least we can accept is two dozen tins of condensed milk."

—*Exchange.*

The World's Jewish Population

Dr. Erwin Rawicz, noted Jewish statistician, has calculated that the Jewish population of the world amounts at present to 16,300,000. Approximately 7,500,000 live in eastern Europe including Poland, Rumania and the Baltic States. There are 4,500,000 Jews in the United States. The figure for the countries around the Mediterranean Sea is 1,333,000.

—*American Hebrew.*

How Revolutions Affect Religious Life

by Dr. Adolf Keller

Condensed and Translated from *Luminar*

The author of this article has been for many years an important figure in the religious life of Europe, associated particularly with movements which attempt to unite the religious forces of Europe across national borders. He has been a frequent visitor to the United States as an interpreter of European Christianity to America and is the author of numerous books and articles in English which have been widely circulated among the church leaders of America and the world. His frequent journeys about Europe during these recent critical years have given him an unusual opportunity to observe the effects of the revolutions about which he writes upon the religious life of Europe.

THERE is both a static and a dynamic element in the Christian religion—static in so far as the Christian lives on historic revelation, on a manifestation of God which has been the same for nearly two thousand years, revolutionary in so far as the message of Christ aims at a constant transformation of the world as it is. Christ did not accept the world as it was; He brought a judgment on this world of lies and hatred, greed and war; He attacked it with the weapons of faith and love.

The Christian Church has perhaps too long forgotten this elementary truth and has been too long identified with a given system, with the psychology and ideology of a given class, with the philosophy of a certain period. The present revolutions are again bringing the Churches back to their original message. They are stirring up a new life, a new thought, and a new faith similar to that of the Christian Church when it was first shaken by persecution in the first century. The attacks of certain of these revolutions on the Christian religion are proving a stimulus to spiritual life.

But the attack is nevertheless formidable. What the Christian religion has to face in these revolutions is not so much a new State, a new social structure, or a new philosophy but a new religion. The leading ideas of the modern revolutions in Europe come out of a hidden and secular religious feeling which seeks a new expression in a philosophy and religion of the State, in a religious glorification of modern life and its requisites. The expression of this hidden secular religion is not so much a religious system as a myth which has its roots in the immanent religious structure of the collective human soul.

The Russian philosopher Berdiaeff draws attention to this fact by pointing out that what gave to

Luminar is published quarterly at 40 Avenida Cinco de Mayo, Mexico City, Mexico.
(October, 1937)

the bolshevist system and communist philosophy its unique fervour and mystical enthusiasm was that its roots are to be found in the deeply mystical and religious soul of the Russian people. This myth is a rival religion competing with the Christian religion in proclaiming new prophets, a new secular creed, a symbolic rite, a severe last judgment on a given class, a missionary universalism of salvation, and the earthly and godless kingdom of the classless society on earth. It is a kind of religious mimicry imitating religious forms, ideals and symbols within a totally different sphere.

The Fascist revolution in Italy has a much less mystical trend. Yet the notion of the Fascist State and its omnipotence is competing as a kind of religion of the State with the Church's desire of possessing a totalitarian claim on the human soul and life. The religious claim of the State is here opposed to the religious claim of the Church which does not admit of being shut up in the sacristy, but desires liberty for exerting an unhampered influence on public life.

The National Socialist revolution in Germany professes officially a positive Christian religion. The question is what positive religion! The Christian Church represents in the official National Socialist ideology a quasi-religious glorification of the pure germanic blood and race. It is, of course, not the blood, the race, or the state as such which is glorified but the mystical and divine power which is its hidden stimulus. The philosophers and theologians of National Socialism discover a divine revelation in the manifestations of pure blood, the germanic race and state. The human soul has no longer to look towards Palestine for divine guidance. It discovers it in its own depth and in the powerful raising of a nation as well as in the mysterious fascination of a whole nation by a god-given leader.

The whole secular power which is behind these unique manifestations of a new collective life of humanity is affecting the Christian Church as well as religious life in general very deeply.

In Russia the bolshevist state grants officially religious liberty, but the ruling party has hitherto persecuted the Christian Church in a ruthless way. The criteria of persecution may be seen in the suppression of the Bible, in the suppression and transformation of the Christian Churches, and in the banishment and killing of the Christian clergy and in the prohibition of religious education before the 18th year. The application of the bolshevist philosophy and policy to the Church has undoubtedly meant a tremendous mutilation of the Church and very widely even death. Such death, however, may be more apparent than real. A tremendous anti-religious propaganda cannot

kill religion; it serves rather to kindle it again in the hearts of the people. The Church has been mowed down but the roots are still in the earth, and a secret religious life is going on in thousands of hearts. The exterior life of the Church has received through persecution many plagues and wounds, but the mystical inner and hidden life of the soul is awakening afresh, and a Christian Church is today living in the catacombs although hundreds and thousands of churches have been dynamited, closed, or transformed into museums and variety theatres. The Church is learning her lesson. She knows today that she does not live on mere tradition, on an exterior ritualism, on a proud hierarchical system, but that she lives on the mystical grace which appeared in Jesus Christ, on the faith in His transforming power, in the hope of His coming universal Kingdom. The Church was silenced during the revolution, but this silence has become the most eloquent power of a martyr church.

The Christian Church seems to be much less affected in Italy where State and Church have made peace with each other. Mussolini was wise enough to learn from history that in the long run a Church cannot be killed. He made a compromise with the Church and drew a line between temporal and ecclesiastical authority. But such a separation is hardly possible because the State as well as the Church lays a full and totalitarian claim on men. The compromise is therefore more apparent than real. Still the compromise has affected the Church rather favorably in so far as a Concordat grants far-going rights to the Catholic Church and declares her as State Church while the Protestant religion and other confessions have religious liberty.

The National Socialist revolution has affected the Church in a peculiar way. The National Socialist State in Germany pretends to take a positive and sympathetic attitude towards the Christion Church and to give full religious liberty to the Christian communities. The State desires therefore to see the Church walking shoulder to shoulder with it like a good comrade in the battle against communism and paganism. A large part of the Church is quite willing to accept this offer and to assimilate herself to the totalitarian claim of the National Socialist State and also to espouse the ideology of National Socialism based on the mystical power of blood and race. The totalitarian claim of the State, its desire for national unity also in the religious field, and its racial philosophy are therefore affecting Church life to a very large extent, and the question is whether a synthesis is possible between such a secular ideology and the Christian faith.

While a part of the Christian

people in Germany are quite willing to accept such a synthesis, the Roman Catholic Church as well as an important element of the Protestant Church sees in such a synthesis the most dangerous temptation for the Christian Church. The Catholic Church at first concluded a Concordat with the German State, but found soon that this did not protect her from conflicts or even from suppression of important utterances of her religious life in regard to the confessional school and marriage laws.

On the other side a large element of the historic Church of the Reformation, feeling the danger of an ideological infection of the Church with pagan elements, resisted to the utmost any attempt of the Party or the National Socialist State to impose a state ideology, a State creed or a State claim to the Church. The result was a revolution of the Confessional Church against the attempt to falsify the Christian message.

It cannot be denied that Hitlerism played an important role in the rebirth of the German nation and is, no doubt, the strongest bulwark against the powerful wave of communism sweeping over the whole continent. The new State inspired the nation with new hope and confidence after years of depression and despair. But the State has its limits as well as the Church, and the question of drawing a frontier line of influence between Church and State has always been one of the greatest problems of history. The German revolution is trying to draw this frontier line in a new way and to exclude the influence of the Church from public life to a much larger extent than hitherto. The German Church has always been since the time of the Reformation closely connected with the State. The Church of Luther had to seek shelter under the roof of the State. But today the exaggerated claim and protective desire of the State has just an effect contrary to what is desired. The Catholic Church as well as the Confessional Church refuses to believe what the State prescribes or to accept a church government which has been imposed by the State. The Church struggles today for the liberty of the spirit.

While in Russia the reaction of the Church has been silence and martyrdom and in Italy a clever diplomatic compromise, in Germany the reaction of the German Evangelical and Catholic Church has been an intrepid answer claiming liberty of speech, preaching and administration, a rethinking of the message of the Church and its relation to the State. This rethinking of the nature of the State and of the Christian conception of the State has set today an example for the whole Christian world. In this effort to rethink the Church and its task in the world, the Church has rediscovered the

true meaning of her message and a new depth of spiritual life. She knows today that there can be no basis for a Christian Church other than the Gospel of Jesus Christ as contained in the Holy Scriptures and preached by an authentic and responsible ministry. She knows that from a spiritual point of view she can have no other Master and Lord than our Saviour, and even if she recognizes secular power of the State and preaches obedience towards the government, she stands for spiritual independence, soundness of doctrine and liberty of assembly and preaching, and her part of influence in education and public life with the State or against it. This stubborn resistance has led, certainly not only to an intrepidity and some times even obstinacy of Christian thinking, but to a deepening of spiritual life, to an increase of that peculiar courage whose name is faith, and to a willingness to suffer for one's faith as in the time when the Christian Church produced martyrs. One may therefore say that in spite of suffering and persecution this revolution has stimulated the spiritual life of the Church. In this common struggle the Catholic and the Protestant Church without organizing a common front have learned to defend a common Christian heritage against a new life philosophy and even a new paganism.

American Colleges in Near East

The fine record of the work that has been done by native graduates of the American colleges and of the responsible positions held in their own countries after graduation, in the fields of public service, education, public health, engineering, and economics, is convincing evidence of the value of the work done by American educational institutions in the Near East.

News Bulletin, Institute of International Education

Literacy Thru Marriage

We call the attention of Christian readers to the rule of some churches in Bengal that no marriage is to be solemnized for a young man until he becomes literate. In parts of Korea and Africa the common church custom is to baptize men under 40 only if they can read. We feel that the candidates for baptism should be asked whether they can read and write and whether they are willing to learn. We feel that village deacons and elders should be literate in places where this is not already the case.

The Guardian, Madras.

Tin Can Subdivision

Olga K. Robinson

Condensed from *Advance*

"The unsympathetic called it the TIN CAN SUBDIVISION, but we who had hope and faith named it "HIGHWAY CITY," writes the author. The article originally bore the title A GARDEN OF SOULS: A true story of people on their "uppers."

WE WERE on our uppers, my life-long friend, the Great High Chief of the Escrow Indians, and myself—whom he called in derision, the Idealist. I was accustomed to the sensation of having nothing, but the Chief had had millions.

We always disagreed about people. I believe that folks can be happy and comfortable without money; that given health and a home, and a fair chance, most any man can make good; that men who are down and out are not so because they are lazy, but because circumstances—bad luck, if you like— has downed them. The Chief, a successful, shrewd business man, had always said that anyone could make good if he worked hard enough. Now, he was down and out himself—from no fault of his own—and willing not only to listen to some of my schemes to help the poor man, but to try them out.

We went over to a valley of little or no rain where we found an abandoned farm of one hundred acres. It was dry and yellow, and overrun with weeds, ants and lizards. We bought it from the bank for a song, by assuming the mortgage, and promising to pay fifty dollars down at the end of a month, and the rest in monthly installments. This was not a venture in idealism; it was a simple ordinary subdivision, and the Chief knew all the tricks.

We subdivided into one acre lots, then went over to the county relief agency and got in touch with a score or more families that wanted a home. The fathers were farmers, carpenters, plumbers, stone-masons, and other skilled workmen, whom hard times had forced down to the state of day-laborers and fruit pickers. They lived in tents and shacks wherever they could find a plot of ground. Some of them had five dollars to make a first payment on a lot, some had not. To the latter we said, "This land must have water. You can work on the irrigation project, and we shall give you credit for your labor at union wages, or you can go elsewhere and earn your five dollars." We had figured the cost of the acres, interest on the mortgage, and enough on the

Advance is published weekly at 14 Beacon St., Boston, Mass.
(July 1, 1937)

principal to pay it off in three years. We assumed a lot apiece, for ourselves, added something for emergencies, and decided we could issue a deed for their lots at the end of three years.

They fell to work with a will. They moved in with their tents of canvas, and put up temporary shacks of old boards. Even before the water was running, they made gardens, planted trees, and set out berries, shrubs, and flowers. The women did most of this work. It was an unkempt, motley hodgepodge, so the unsympathetic dubbed it the *Tin Can Subdivision,* but we who had hope and faith, named it *Highway City.*

Before I tell of the new houses I must make mention of the Prince — the Chief's son — a prince of traders. He seemed to smell out opportunities for exchanging labor power for value.

His first masterpiece was the empty useless freight cars which cluttered up the railroad yards. We could have them if we would take them apart and haul them away. This was the lumber out of which they built the first houses. The men worked valiantly. When a car had been wrenched from its uselessness the colony got together and had a nail pulling bee. The question of transporting the lumber could be downed no longer. The Prince was off, but soon came back for a few men who knew something of automobiles.

Two or three went with him, and by doing a few days work for a car wrecker, sailed into our nail pulling bee in an old truck. The same crew after a round of visits to several junk yards returned with a plow, a cement mixer of ancient vintage, some other useful tools, and an old horse, unanimously named *Has-Been.*

From the first we tried to impress these friends of ours, for such they soon became, with the idea that a house can be useful and cozy and at the same time a thing of beauty. We found a ready response, and although the houses were simple and small— none had more than six rooms— they were carefully landscaped. Each family planned its house to suit its own needs and tastes, the result was beauty, individuality, and convenience. When the water had been brought in the old fig trees were plowed and pruned and in spite of much misgiving bore fruit. The grapes responded to the same treatment with like results.

One aspect of the relationships among these settlers was noted from the first; the thing which won the respect and regard among them was a man's usefulness to the group, and not his possessions, nor his education. When the building got well under way, the need for cesspools became imminent. It was then that Hans, a big, brawny, illiterate Swede, came into his own. Hans could dig cesspools. It was, he assured us, his line, and from that time on he did not lack for

appreciation and work. His place in the council-fires of the tribe was assured. Some of them wanted a church, so we set aside a lot for a community hall to which all contributed. Sure enough, there was a preacher among them who preached, as Hans dug, for credit, and there was no difference in their social rank.

While we are on the subject of cesspools, I must tell you of one that made history in *High-Way City*. One of the men, Joe Barry, had his plans at the cesspool stage. The soil was adobe and the month was June. You know how hard California mud gets when it has had no rain for a few weeks, so Joe turned the water on his sewer and let it stand over night. In the morning it was salve. Some one said it would make good brick. No one knew how to make them, so I went to a nearby city and ferreted out an Indian who did. So Joe's house was built of adobe and was voted one of the prettiest on the reservation. After that, no more houses were built of freight cars. Everybody wanted an adobe house. The bricks were first made by hand and foot, then someone suggested that the cement mixer would to the work better and easier; it did. Now, I am looking for some one to show us how to make the tile for the roofs, such as the Indians made for the old Spanish Missions.

Some way the news of Joe's house got around and people came from the county seat to see it. It was different and—well—artistic. Now Joe and his crew, which means about a dozen of our men, have a job building an adobe house on one of the best streets in the nearest city. It looks as if our boys would have jobs from now on.

Another interesting thing about our group was the fact that we used almost no money at all for any of these transactions. The men always found a way to get the five dollars each month for the payment to the bank, but among ourselves we found no need for money. Sometimes the lack of it was trying, when we wanted something that had to be bought elsewhere. Once we were held up for two weeks while Tony found money to buy ten pounds of nails. Among ourselves we did not even talk in terms of money. This or that had cost so many hours of labor. When necessary to give credit for work instead of some commodity, a line on a piece of paper, "Joe Barry worked six hours," was enough. Is it strange then, that money lost its glamour and so did the people who had it. We had found a better scale by which to judge our fellow men—kindliness, ability to work together, ability to produce something of value. Often I noticed when new families moved into the lot, and before there had been time for them to raise a garden, the others kept them in

vegetables and fruit from their own surplus. There was no attempt to sell the stuff for money.

As a tribe we have no organization. When there is anything to be talked over, the parties concerned get together and others join in. There is no president nor chairman, just a spontaneous living-together like a big family. The Prince has a house on a lot of his own, and rents acres to newcomers, and collects the monthly installments. He does any little matter pertaining to leases and deeds. He is our business manager.

When the City had been in operation for two years, there were thirty-five families on the farm, none of whom had to have any county money, for with a home and a garden, chickens, rabbits, and a goat, the small amounts they can earn elsewhere keep them. The children go to the nearby school, but we set aside the best lot of all—the one with the oaks on it—for a play place. There is a fire pit, and rustic benches and tables, so it is an outdoor meeting place for all ages. In time we shall have an adult school with a trained teacher in charge. I also hear rumors of a tennis court and a swimming pool. Already we have a baseball diamond.

I shall close my little tale with the story of our cow. A new baby arrived on the farm one night, and after a few days it was apparent that it would have to have artificial feeding. The Prince drove away that morning in a deep study, and I knew we might expect him to return with anything from a herd of cows to an abandoned circus camel. He returned in the afternoon leading an animal, which he said was a cow. She seemed but a framework of bones with a cover of spotted skin. "All she needs is something to eat," he said. He had traded her for his Autogo. The tribe turned out en masse, as we always did for new arrivals, and she was named *The New Deal,* as that seemed to be what she needed most. She is now fat and sleek and gives four gallons of delicious milk a day.

That cow is typical of us all—starved for the best of life, a place to put one's feet on the ground and to call one's own; a chance to work for a livelihood; a chance for self-respect, and to be respected; to work with others; and to know the joys of friendly cooperation and love.

There is a bit of leaven in this experiment, which I, the Idealist, think might raise a very large batch of bread.

The Church and Labor Unions

by John A. O'Brien

Condensed from *The Ecclesiastical Review*

One could wish that the workers of the world and all who are underprivileged might feel that the Church really fulfills the noble part assigned her in the eloquent closing paragraph of this article. Somehow they just don't seem to see the church in this light—else why the violent reaction of the masses against the Church and indeed religion itself in so many parts of the world?

That there is a small minority even of leaders who are able to find in the not always too definite statements of those in authority such noble and far reaching meanings as the author of this article finds in the declarations of the Supreme Pontiff and the American hierarchy will cheer Protestants who are seeking to relate their faith and their church to the securing of social justice for men of all races and classes.

WHATEVER increases in wages and improvements in the conditions of labor have been secured in the last fifty years in America have been traceable chiefly to the work of the labor unions. Their leaders have made mistakes now and then. The members have been guilty of occasional acts of violence and sabotage. But on the whole they have been the most powerful factor in lifting the industrial worker from the condition of economic serfdom to that of a free man. For there can be no real freedom, political or social, so long as an individual is an economic peon. The right, therefore, of the worker to form associations of his own choosing and the right to bargain collectively with his employer have become recognized as among the most important and fundamental of all his rights.

One of the first to formulate this right explicitly was Leo XIII in 1891. "We may lay it down as a general and perpetual law," wrote the Pontiff, "that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property."

While the right of collective bargaining has come to be universally recognized, employers are still found who refuse to deal with spokesmen for the labor union who are not chosen from among their employees. This in

The Ecclesiastical Review is published at 1722 Arch St., Philadelphia, Pa.
(September, 1937)

effect denies the right of laborers to secure the ablest brains available to represent them, while the employers entertain no scruple about obtaining the shrewdest corporation attorneys and the best legal talents that money can buy. The unfairness of such an attitude is obvious.

One of the purposes which employers have in mind in taking this stand is to restrain the employees from forming a union of their own choosing, and to impose upon them a "company union." This as a rule is an ineffective, hypocritical imitation of the real thing, and is organized to protect the company's rather than the workers' interests. They lack independence and the officers are often under the direct dominance of the manager's office.

The Bishops who constitute the Administrative Committee of the National Catholic Welfare Conference recently restated the declarations of Leo XIII in a letter to Senator Walsh, with reference to the Wagner-Lewis Industrial Dispute Bill: "The worker's right to form labor unions and to bargain collectively is as much his right as his right to participate through delegated representatives in the making of laws which regulate his civic conduct. Both are inherent rights. The worker can exercise his God-given faculty of freedom and properly order his life in preparation for eternity only through a system which permits him freely to choose his representatives in industry. From a practical standpoint, the worker's free choice of representatives must be safeguarded in order to secure for him equality of contractual power in the wage contract. Undue interference with this choice is an unfair labor practice, unjust alike to the worker and to the general public."

How widespread is the practice of interfering with the workers' free choice of representatives and of nullifying their efforts to form a true union genuinely devoted to the advancement of their own interests was made known by the findings of the U. S. Senate subcommittee under the chairmanship of Senator La-Follette, as reported in February, 1937. This committee was investigating violations of civil liberties and labor rights. They found that large corporations employ spies to join labor unions, report their deliberations to the employers, and generally to frustrate the effectiveness of the union's efforts to better the conditions of their members—methods reminiscent of Russia's Ogpu and Germany's Gestapo.

Thus when Chrysler draughtsmen organized a Society of Designing Engineers, Corporations Auxiliary Company — a nice-sounding name for a concern that furnishes spies and stoolpigeons to corporations — furnished a draughtsman-agent to join the union and report on its delibera-

tions. Shortly afterward twenty members were discharged. The remaining members were so terrified that they stopped attending meetings and merely mailed in their dues. Vice-President Weckler of the Chrysler Corporation strenuously defended the use of spies.

"It has long been a common practice," said he. "We must do it to obtain the information we require in dealing with our employees."

"What," asked Senator La-Follette, "would be your judgment of a Chrysler executive who sat in at meetings and then revealed secrets to a competitor?"

"I think it would be terrible, reprehensible," cried Mr. Weckler.

Officials of the Pinkerton Detective Agency testified that employers had paid them $1,750,000 for labor spy and strike-breaking service since 1933. Their largest customer, General Motors, had paid them $419,850. Most of their services consisted of the usual routine of planting agents in the labor unions to betray them. One of their jobs, however, was especially shocking and sinister. It was to shadow a Government mediator, to spy on him, eavesdrop in his private conferences and confidential conversation over the telephone.

The objection is sometimes urged that the union shop, or, as it is sometimes called, the "closed" shop, is un-American because it discriminates against a non-union worker. The shop that is in accord with American ideals of freedom and fair play to all, it is argued by Chambers of Commerce and Manufacturers' Association, is the "open" shop—open to any capable worker whether he be a unionist or not.

It is to be admitted that membership in a union should be brought about by persuasion and education and not by pressure or force. But all too often the so-called "open" shop is open to all in name only. In reality it is open to non-union members and closed to unionists. It seeks to undermine the very purpose of the labor union to establish collective bargaining, by insisting on dealing with each worker individually. Cloaking its real aim behind high-sounding, patriotic language, it is more often than not a mere device for exploiting labor. Some years ago that playful but shrewd philosopher, Mr. Dooley, made the following observations about it.

"Suppose one of these freeborn Amerycan citizens is wurkin' in an open shop for the princely wages of wan large iron dollar a day of tin hours. Along comes another freeborn son-of-a-gun, an' he sez to th' boss, 'I think I kin handle th' job for ninety cents.' 'Shure,' sez the the boss, an' th' wan dollar man gits th' merry jinglin' can, an' goes out into the crool world t' exercise his inalienable rights as a freeborn Amerycan citizen t' scab on some other poor devil."

The simple fact which punctures the claim that the open shop enables the individual to exercise his right of unrestricted liberty is that no one has the right to exercise his independence to work injustice upon his fellows. We do not allow the burglar, the monopolist, or the enemy of society to have all the individual independence that he likes. So the liberty that would be used merely to damage the right of others to a fair wage is a liberty not worth preserving.

One word about strikes. A strike constitutes a form of industrial warfare. It frequently inflicts inconvenience, hardship and suffering not only upon the warring parties but also on the general public. Moral theologians lay down three conditions which must be fulfilled before recourse can be had to a strike. These conditions are dictated by common sense as well. 1. The demands of the workers must be based on justice. They have no right to coerce employers into giving them more than a fair share of the product by threat of paralyzing the industry, any more than a highway robber has a right to a pedestrian's pocket-book by threatening him with a revolver. 2. They must first exhaust all peaceful means of settling the controversy. 3. The good effects to be expected from the strike should outweigh the evil results.

All parties will readily concede the first point. But both employer and worker have been slow to recognize the importance of fulfilling the second requirement. It cannot be emphasized too strongly that both parties are obliged to discuss the matter at conferences so that each side will have an honest understanding of the other side. Failing to agree among themselves, the dispute should be submitted to arbitration.

Why should not every labor controversy be submitted to a judicial tribunal of expert arbitrators? We submit to the courts matters affecting our property, our liberty, and our lives. Why should industrial disputes be the solitary exception to this rational method which society has worked out at the cost of blood and tears for the settlement of differences? We can secure as fair and impartial arbitrators as we can judges for our courts. The simple truth is that the only fair way of deciding a dispute is to submit it to the judicature of a fair and impartial tribunal.

A strike proves nothing about the merits of the question. It proves simply that one side has stronger economic force than the other. It is an irrational and archaic method of settling a controversy, and should be discarded throughout the civilized world. Like war, it is a carry-over from the law of the jungle, and civilization is clamoring for its eradication.

True, boards of arbitration will not be infallible. Mistakes of judgment will occur now and

then, just as they do now in matters submitted to our courts. But in the long run they will yield a larger measure of justice to both capital and labor than the present irrational method of hurling bricks, tear-gas bombs, and bullets at one another. An aroused public opinion that will insist upon the conciliatory arbitration of all labor disputes by competent tribunals with special facilities for getting at all the facts will go a long way toward meeting the growing epidemic of strikes, with all their frightful wastefulness, their violence and bloodshed and their threat to the orderly processes of law and government. Pertinent legislation, anchored in an enlightened and aroused public opinion, would seem to be the next important step along the pathway of social progress and civilization.

A society in which wealth is concentrated in the hands of a small minority has the elements of social instability in its very make-up. A stable society needs a broad base, where every family has some stake in the established order. The wise functioning of boards of arbitration would provide the best insurance against strikes, class warfare, Communism and similar ills which menace the stability of the economic order and the welfare of society.

Such boards would be able to pass on to the masses a generous share of the increased production resulting from technological improvements, instead of allowing so enormous a share to fall into the hands of the few, glutting our factories and bringing economic chaos and suffering to the nation.

The corollary of political democracy is industrial democracy. Indeed, without the latter, democracy is apt to be little more than a mockery. It doesn't do a man much good to remind him that he has all the civil, political and legal rights of a millionaire, if he has no job, no home of his own, no savings in the bank. He is as much a pauper as if he were the subject of a tyrannous dictator.

In an effort to make industrial democracy a reality, the American hierarchy in their Program of Social Reconstruction advocate cooperation and copartnership as one of the means of giving the worker a stake in the industry. "The full possibilities of increased production," they declare, "will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. However slow the attainments of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution

This would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State."

By helping to form an intelligent public opinion, which will press ceaselessly for the enactment of minimum wage laws, and for legislation regulating the hours of labor for women and children in industry, providing for labor to share in the ownership, management and in the profits of industry, establishing social insurance, unemployment insurance, old age pensions, and the creation of a job by the government for every man willing to work when private industry is unable to provide it, we shall go a long way toward the Christianization of our economic order and the promotion of social justice.

Centuries ago Christ said: "I have compassion on the multitude," as He fed them in the wilderness. Like her Divine Founder, the Church stands out to-day as the great friend of the toiling masses, the protector of the oppressed, the champion of the downtrodden. She insists upon full economic justice to the employer and the employee. Before the eyes of a world groping in the dawn of a new industrial order, she holds aloft the torch of justice. Across the horizon of human life, she emblazons as a rainbow in the sky the gospel of a living wage, of economic justice, and social happiness for every toiler under the sun.

Jewish Exiles from Germany

Since 1933 120,000 Jews have left Germany. Of these some 40,000 have gone to Palestine, 35,000 to overseas countries, 25,000 to West European countries, and 20,000 to East European countries.

In 1936 a total of 24,000 Jews left Germany. Of these 9,000 went to Palestine, 10,000 overseas, 1,500 to European countries, and 3,500 were expatriated to their home hands.

Oecumenical Loyalty

"Loyal as I am to my denominational connection, and to our Boards, I see with increasing clarity the imperative necessity for an oecumenical loyalty far transcending the denominational ones; and this, not especially for any sentimental reasons, but quite explicitly for reasons of practical import. Denominationally speaking, Christendom is weary, distracted, moribund. Oecumenically — it is ready for rebirth."

Dr. Dwight Bradley.

Fighting for National Health

by Taichi Kitashima

Condensed from *Contemporary Japan*

The author is president of the Japan Medical Practitioners Association; professor in the Medical School of Keio University; a director of the Keio University Hospital and is famous for his work on national health problems.

IN her eagerness to transplant Western civilization, Japan long emphasized the training of the mind in Western culture to the neglect of bodily welfare. Industrialization, a rapidly increasing population, migration from the agricultural to the urban areas and other causes wrought vast changes in the national manner of life of which one effect was a deterioration of the people's health and physique. After decades of neglect the Government finally recognized the problem and sought a solution through encouraging sports and physical exercise which, though beneficial, have proved inadequate. The Army in particular has recently insisted upon the imperative necessity of improving the nation's health, and it is encouraging to note that the warning has evoked the beginnings of corrective action. No reason exists for doubting that the required improvement in national health can be achieved providing nation-wide interest in the problem is aroused and maintained.

Among the most important factors affecting national health are population, birth and death rates, causes of death and their comparative importance, and public sanitation.

The two outstanding features about Japan's population are the rapid rate at which it has increased during the past half-century and is still increasing, and the fact that the increase has occurred despite a high death rate. The inhabitants of Japan increased from 33,110,796 in the year 1872 to 69,254,197 in 1935, or in other words more than doubled itself in 50 years. It is conceivable that this had some bearing on the decline of national health, since the land was not sparsely populated in the beginning and the expansion was so rapid that living conditions for many must have become worse.

The steady increase in births over a long period is reflected in the present high proportion of the lower age groups. The 1935 figures for Japan showed 27,567,000 up to 17 years of age; 13,805,000 for 18 to 30 years; 10,-

Contemporary Japan is published quarterly by the Foreign Affairs Association of Japan at 556-557 Osaka Building, Hebuja Park, Tokyo, Japan.
(June, 1937)

814,000 from 31 to 45 years, and 18,000,000 above 45 years.

The birth rate per thousand of population for 1935 was 31.6, a proportion exceeded by only five countries and extremely high in comparison with such nations as Austria, Sweden, England, France, the United States and Germany, in all of which it was below 18.

Although by no means the highest among the nations, the death rate in Japan is well above that in the United States and most European countries. During the decade ending with 1935 the rate was 19.18 per thousand of population in 1926; 18.98 in 1931; 17.76 in 1933 and 16.78 in 1935.

The natural increase in population, that is the excess of number of births over number of deaths, exceeded 700,000 a year from about 1910 to 1925 and jumped to 940,000 in 1926. In 1935 it was 1,029,000. With a declining death rate and an increasing number of births, the present expansion may be expected to continue in the immediate future, and any undesirable effects which it may have had upon the national health in the past may likewise be expected unless adequate corrective measures are applied.

An appalling aspect of vital statistics and one worthy of special study is the high rate of infant mortality. Among the 1,162,000 persons who died during 1935 in Japan proper, 404,088 were 4 years old or younger. This was 34 per cent, or more than one-third. The high rate is due less to the delicate health of Japanese children than to ignorance on the part of mothers and nurses who unintentionally expose their charges to dangers of disease. There is no visible reason therefore why the infant mortality rate cannot be materially reduced if proper efforts are made.

In Japan as elsewhere, disease is by far the most important cause of death. In 1935 there were 137,676 recorded cases of the nine diseases which the law designates as infections, namely cholera, dysentery, typhoid, paratyphoid, smallpox, typhus, scarlet fever, diphtheria, and endemic cerebrospinal meningitis. Tubercular victims are numerous in Japan, where the number of fatalities is about one-twelfth of the total number of deaths or about 14 per 10,000 of population, and the disease is tending to become ever more prevalent because of the conditions of modern life. Although efforts are being made to improve the present condition, provisions for coping with the tuberculosis problem are clearly inadequate. The 106 sanatoriums in the country can accommodate only 8,090 patients in all, and though the Government has adopted a programme which will increase the available accommodations for patients to 30,000 in ten years, it still seems a small provision

against a disease that caused 131,525 deaths in a single year. It is expected that the establishment by the Government of public health institutions may help prevent tuberculosis by bringing many incipient cases to medical attention.

In its attempt to prevent typhoid fever, dysentery and similar ailments, this country labours under the handicap of inadequate sewage systems. The number of cases recorded annually is still large but has been reduced in recent years with the establishment of water supplies and extension of sewage and drainage systems in the larger cities and the enforcement of compulsory innoculation in areas where the diseases become prevalent.

Notable success has been achieved by efforts to stamp out a number of diseases. Smallpox has declined to a minimum due to strict preventive regulations. Cases of cholera and bubonic plague have become rarities, while typhus accounted for only a single death in 1935. Diphtheria also is becoming less prevalent. Beriberi is no longer the national scourge it once was, due to the discovery that its chief cause lies in a diet restricted too closely to rice, and the effective dissemination of means to correct the deficiency. None the less it still causes about 10,000 deaths annually. Progress against leprosy too has been notable, the number of victims having been reduced to 15,000 in recent years. Eight State-managed lepers' homes were established under the provisions of the Leprosy Prevention Law and seven private institutions are also being operated. With the Mitsui Ho-on Kai establishing more lepers' homes and the Leprosy Relief Association carrying on research on the prevention and cure of leprosy, it is likely that the number of those afflicted will fall rapidly hereafter.

The increasing severity of the struggle for life in modern times has been accompanied by an increase in the number of persons stricken by mental diseases. In Japan the rise has been both steady and rapid, the number of cases mounting from 59,813 in 1925, to 79,135 in 1934. Approximately half of the sufferers are being treated in Government, public and private asylums, while the others require no special supervision.

Strict laws protect the people of this country from habit-forming drugs. Confirmed addicts in Formosa are permitted to purchase opium under special license, but their number has been steadily declining and had fallen to 16,000 in 1934.

The medical profession which protects and improves the nation's health consists primarily of 58,000 physicians, the ratio in Japan proper being one to each 1,280 inhabitants. In addition there are approximately 19,000 dentists, 2,200 pharmacists, 5,800 mid-wives and 100,000 nurses.

Twenty medical universities and 11 medical schools in various parts of the Empire, all adequately provided with up-to-date equipment, graduate about 3,000 students annually.

Hospitals are attached to all the medical universities and schools, and there are about 1,200 Government hospitals for infectious diseases and 2,500 private institutions. Both the Army and Navy operate their own hospitals and medical schools. The number of free clinics is negligible, only 147, but, to the honor of the medical fraternity, this branch of medical service is provided by the practitioners themselves, most of whom go out of their way to give free treatment to patients who are too poor to pay the ordinary fees. There are also research institutions where valuable research has been done especially on diseases caused by parasites such as ringworm, hookworm, and pulmonary distomiasis which are prevalent in Japan.

Health insurance was instituted about ten years ago, chiefly for the benefit of factory workers, and has since been growing in importance. About two million persons are protected by a Government system by which the Japan Physicians' Association furnishes medical service under contract with the Government for a stipulated fee per person insured. A member of the system in need of medical treatment selects his physician from among those who are party to the contract. This form of health insurance will be extended during the present year to a larger section of the population.

Even such a brief review as this makes it apparent that the national health cannot be neglected, particularly in view of the further increase in population that is certain to occur in the years immediately ahead.

A Compass for "Going Places"

In a recent issue of the New Yorker there was a story about a woman who went into a five and ten cent store in New York and asked the clerk whether they had any compasses. The clerk replied, "We have compasses for drawing circles, but not for going places." The great fact of religion is a compass, not for drawing circles, but for "going places."

HALFORD E. LUCCOCK, in *Zions Herald.*

Not My Country and Not My People

Roderick Scott

(A review of "My Country and My People" by Lin Yutang, John Day Co., New York, 1935)
Condensed from *The Chinese Recorder*

"MY Country and My People" is a provocative book, or rather it is an evocative book. It evokes adjectives. The reviewers run to modifiers, the present writer just like all the others.

"Civilized." So the dust-cover of the book; nay more, "the civilized book of our time." *Popular,* certainly. Mrs. Buck calls it *profound, truthful;* Nathaniel Peffer, *sensitively perceived;* Mrs. Bro, in the Christian Century, "a great book about life."

Some have ventured to call it *wise. Witty, brilliant, important* it is all of these. And I agree also with this judgment of the New York Times reviewer; "Reading it is a tremendous experience." But in this essay I am concerned with my own adjectives. To *witty* and *brilliant,* I shall add *superficial, sentimental, unbalanced, devastating, tragic* and of course, *important.* It should be read by everyone interested either in China or in modern culture. I not only add adjectives, I shall, unlike most of the reviewers, substantiate them.

I had received and read the book and had written my review, another, on the whole very favorable like most others that have appeared. Then I discovered in the CHINESE RECORDER *a review of quite another kind, appreciative, to be sure, at many points, but severely critical at others. Coming from one who had lived in intimate contact with Chinese life for several years it seemed challenging enough to reproduce in part in* WORLD CHRISTIANITY. *It is a matter of regret that a considerable number of Mr. Scott's illustrations of his points had to be omitted. The recent issue of a new illustrated edition of the book is evidence of its continued popularity.*
[*Editor*]

An analysis of this book, "My Country and My People" under these rubrics will tell us much about China, ancient and modern, about Dr. Lin Yutang and the Chinese intellectuals, about modern culture and the Christian criticism of it, as well as about the Christian mission. Let us take the modifiers in order.

1. It is a *witty* book. Direct quotations will support this best.

There is the "the returned student who begins to manufacture toothpaste and calls it 'saving the country by industrialization' or translates some American free verse and calls it 'introducing Western culture.' "

The Chinese Recorder is published monthly at 169 Yuen Ming Yuen Road, Shanghai, China
(January, 1937)

"The filial son does not climb high and does not tread on dangerous places. There is therefore not a single filial son in the Alpine club."

"The French eat enthusiastically, the English apologetically."

2. It is a *brilliant* book (and, by the way, very well printed and more than by the way written in marvellous English). Dr. Lin deserves his popularity. Shall we ever forget—

"The OCH (Old China Hand) and his three-mile ride of the enclosed mind in the enclosed glass case from home to office every day of his 25 years in China," on the basis of which he poses as an expert when he goes home to England or America; and "the necessary motor-car, the moving corridor which protects him from Chinese humanity."

Or the distinction between the solidified Japanese and the granular Chinese: "grammatically one says the Chinese nation *are* but the Japanese nation *is*!"

But of far greater importance than these random examples are the brilliant chapters (VII and VIII) on literary and artistic life. These are masterpieces of literary criticism. No praise is too high for them. The account of the alliance of poetry and painting in Chinese art and the dependence of b o t h on calligraphy, in which art the Chinese, as is well known, excel all other nations, is as fine as anything I have ever read in the whole field of literary exposition, Walter Pater and Matthew Arnold not excluded.

It is interesting to observe that the note of satire, sensationalism, sexuality and sentimentality is almost entirely lacking from chapters VII and VIII, where the author writes finely, clearly and confidently. There is no doubt that this is his proper field. It is when he deserts it for other pastures that the trouble begins. It will be said that my criticism is both unfair and beside the point. The philosopher has no business in the field of literary criticism. Let a man write what he wants to as an artist paints what he wants to and there is an end of it. There is no debating tastes. But Dr. Lin Yutang is not simply a literary man writing an essay; he is a philosopher, an interpreter. He takes the so-called humanist point of view, i.e. that human values are the highest values, that humanity or culture or science is man's only God. That point of view is subject to philosophic criticism. Indeed Dr. Lin repudiates his own literary conclusions. "This was but a dream China I have painted. Now something must be done about it" (p. 349).

3. It is a *superficial* book. I have said that some have called it wise. It is not wise, not wise with the high and excellent seriousness of the Greeks, nor the deep-going wisdom of the true lover of men, only wise with the

bitter superficial wisdom of the cynic. To call it *civilized* is to indict civilization rather than to describe the book. (But who in these days holds a brief for civilization?)

It belittles the human mind. It slights the human spirit.

Mrs. Buck in her introduction says the changes in China have been so rapid that the human spirit has been lost in the conflict. How ever that may be, the human spirit has been lost in this book.

Many have praised the book's objectivity, but it is too objective, though perhaps that is the reason it is so popular. This is an external almost an impersonal book and we live in an external and impersonal age. There is an open conspiracy against the inner life. At times this book seems to have been written by a globe-trotter for tourists. It will in my opinion increase rather than decrease the sense of distance between the West and the East. "China, strange, peculiar, fantastic, impossible," says the New York Times writer ("Never the twain shall meet"). The book has the mentality of the cultural relativist and that is the culture of our day.

4. It is a *sentimental* book. Mr. Lin calls himself a *realist* (another shibboleth of our day). On the contrary, he is, I fear, an incurable romantic, for the romantic, in his own words "has the pagan virtue of not separating the imaginary from the real." So, though the Communists, for example, call themselves realists, we call them romanticists, because they believe in fairyland, where on a foundation of social hate a classless society can be built. Examples of sentimentality in this volume are:

(1) The note of fatigue, a veritable Byronic *weltschmerz*. "I have spent many weary hours, trying to puzzle China out," says the author. But your true thinker does not get away from thinking. "We recognize the necessity of human effort but also admit the futility of it," Mr. Lin seems to say with his own Taoists, "We are now in the autumn of our national life" (p. 347). Perhaps this is as much a European note as a Chinese, or the characteristic weariness of the materialist.

(2) Again we have a four-page eulogy devoted to footbinding. He does indeed offer grudging praise to the missionaries for having rescued Chinese girls from this distressing custom, but he secretly likes it, reverting 75 pages later to praise, "every step an artistic gesture." His "feminine mind" (p. 80) is both sentimental and a fallacy; his whole account of the Chinese woman, sentimental or worse.

5. The book is *unbalanced*. On page 13, the author calls on his muse for critical appraisal: "to see with the mind as well as with the heart;" but criticism involves standards and standards require

beliefs and Mr. Lin believes nothing, though he hopes much. "I have not lost hope" (p. xiii).

At times Mr. Lin does seem to believe, but he cannot approve anything without later withdrawing his approval; nor can he condemn anything without later approving it. Whatever he gives he must take away.

We have seen how he has wavered over footbinding. Individualism on p. 113 is upheld, elsewhere condemned. Fate, the second member of the Female Triad, "against which the only revolution worth making should be made" yet "is a great source of strength and comfort."

Perhaps the most unbalanced feature is the confusion of chronological moods. Such is Mr. Lin's art that he brings the past into the present and makes it live there, but then what China is he describing, ancient or modern? The New York Times review is entitled, "A Chinese writer's fine interpretation of his country's *ancient* culture," and the writer says he now understands why China is hopelessly incapable of coping with modern ideas or modern nations. Was that the impression Mr. Lin wanted to convey?

6. Once more "My Country and My People" is a *devastating* book. This is one of the reasons why it is so important. As a more or less scientific study of the Chinese by a Chinese, it would for that alone be very important. As the most devastating account of the failure of Confucian culture in the English language, it is tremendous. Yet the author approves this culture, for he will have none either of Communism or Christianity. Remakers of human nature in China (missionaries, teachers, preachers, politicians, editors) should study it long and hard. They should understand what they are "up against," how stupendous is the educational task in China!

Among the difficulties they must face the reviewer lists (1) the limitations set by the family idea; (2) the inadequacy of the language to express exact thought; (3) the Confucian contempt for enthusiasm; and (4) the identity of art and religion.

Finally it is a *tragic* book. It does not really describe *my* country and *my* people (i.e. my adopted country), but rather the Chinese intellectuals and that vast army of non-christian students, for whom Dr. Lin Yutang is said to be the spokesman.

The book expresses the tragedy of the modern intellectual of whatever country, of the man who can make a diagnosis but knows not where to look for cure. The book reminds one strongly of Lippmann's "Preface to Morals." And how my American 'young intellectual' friends 'raved' about that now almost forgotten book in 1931. Lin yields nothing to Lippman in his ability to diagnose the ills of his social order,

but there is the same failure to find a way out on the basis of the premises laid down.

That is the point I am trying to make. On the basis of his premises and approvals, our author can not have the things he wants. Only the Christian can have what the pagan wants. Mr. Lin would rid himself and his country of fate; but there are only three alternatives for our universe, fate, caprice and God (theism). And if caprice ruled in the world, (diabolism) we could never be sure we got rid of anything. The humanist thinks he is a realist, but he is not realist enough because he is not realistic about God.

But first, for Dr. Lin's diagnoses (a few selections):

"To save China from her own scholars and militarists, her own revolutionists and gentry and politicians, that is what we want" (p. 4). "Until everybody loses his face in this country, China will not become a truly democratic country" (202). "Where there is justice, there is peace in the human heart" (205). "What China needs is not more morals, neither benevolence, nor righteousness, nor honor, but simple justice" (207). "Greater than all other virtues is the virtue of Justice, and this is what China needs" (363).

The cure? How do we get justice? We have a "Great Executioner"—this is to be found in his tragic Epilogue—who like a legislative committee of eugenic citizens lops off heads of all evil men and women, "in the name of justice" (!). (Is there any saviorhood in violence, we ask?)

No, Dr. Lin, your Executioner who destroys with his great sword the people you do not like, is a fantastic figure. China, and other nations too, can be saved only from within, from the inner life; and you deny the existence of that factor. The tragedy of this book lies in this simple fact, that, while it is concerned with persons, never once is the word *personality* employed. The author condemns idealism—"We do not strive for the unattainable;" yet he wants justice and he "would speak alone to those people who have not lost their sense of the ultimate human values." Dr. Lippmann and Dr. Lin and the others cannot see that these ultimate human values cannot be had without a sense for more than human values. Long before Confucius was born, the oldest book in the Old Testament (Amos) proved that about justice. The deepest of all fallacies is the fallacy of the self-sufficiency of humanity.

Justice, we conclude, simply can not be had on Confucian terms. It requires loyalties, but Dr. Lin has only superficialities. It requires public spirit, an affirmative not a negative attitude toward life, an interest in people, in the final analysis the Christian belief in the worth of personality.

By the same token the Christian mission finds its justification in its anthropology, its conception of man. Missions, to paraphrase Grenfell, is betting your last dollar on the Christian view of human nature.

The book though correct in the parts is false in the whole. It is not a true picture of man or of Chinese men. Their case is not so hopeless; their cure not so fantastic. The Chinese are as *aspirant* (possessing the impulse toward the ideal), as *respondent* (accepting responsibility for individual and social development), as *transcendent* (recognizing the superhuman reference of life), as *spiritual* as anybody else. Indeed Lin is right, though his book contradicts him, "God intended China to be a first-class nation among the peoples of the earth" and "The Chinese are the last people on God's earth to despair of." With this I for one heartily agree.

Turning Native Christians Into World Comrades

From *The Chinese Recorder*

While this article was unsigned and therefore may not have come from the heart and pen of Frank H. Rawlinson, it was an editorial in the magazine which he has edited so ably for many years. It is certainly in line with the keen, incisive thinking which has characterized not only his writing but his entire approach to the problem of Christianizing China. It may prove to have been one of the last of his utterances for he was one of the casualties of Japan's "undeclared" war in China, killed by an exploding bomb in Shanghai on August 14. He was one of the correspondents of WORLD CHRISTIANITY *in China and had already made valuable contributions to this magazine. His loss will be deeply felt.*

"INDIGENOUS" and "oecumenical" are two terms often heard now in mission circles and international Christian gatherings. At times it seems as though the former is being merged in the latter; at other times they suggest a conflict between two motives. Inasmuch as the conference scheduled for Hangchow in 1938 is oecumenical in intent, consideration must be given to the relation between its oecumenical aspiration and the current emphasis on the indigenous Chinese church. Has the time come for the Chinese church to think of being oecumenical rather than indigenous? Does it need a larger vision?

Christianity in China has often been criticized for "foreignism" or for being too western. These critical darts, sometimes barbed, have caused re-examination and re-evaluation of Christian poli-

The Chinese Recorder is published monthly at 169 Yuen Ming Yuen Road, Shanghai, China.

cies and methods and sometimes even of the Christian message. Now western Christians have talked earnestly about the necessity of churches in China becoming indigenous. But we do not recall that any of them have asked as to the relation of the charge of "foreignism" of these churches to the indigenousness of western churches. When it is charged that Christianity in China is too western or too foreign is that not the same as saying that it is too indigenous to western life and culture? While western Christians are urging Chinese churches to become more "native" — an alternative term for "indigenous" — should they not recognize that part of their difficulty in transplanting their faith to China is that it is too "native" to the West?

Christianity in the West has become too western. It is too indigenous. The work carried on by different boards for their supporting churches has been looked on as their work. Christian medical, educational and church work in China have shown the result of their efforts to extend indigenous western work. Each institution concerned began as a small replica of some western prototype. They were instances of transplanted western indigenous institutions. So far did this go that the missionaries of any particular nation reproduced the indigenous national institutions they knew. Thus at one time Christianity in China was a congeries of western "native" Christianities.

A change has taken place. Christianity in China has been too indigenous to the West. The present trend away from that emphasis is both necessary and desirable. Medical work, though western in its form, is now recognized as dependent upon the best methods available no matter what the place of their origin. It has an oecumenical outlook. The academic part of Christian education has through its necessary co-operation in China's educational program become to that extent indigenous to China. What in the large is happening to the church it is difficult to say. Many church bodies are still replicas of the "native" character of the western groups in which they stem. Are Chinese churches to continue as exhibits of western "native" Christianity? Or are they to develop to the point where they are as distinctively Chinese as heretofore they have been western? Do we want Chinese churches to become as "native" to their national life and culture as western churches have been "native" before them?

Dogmatic answers to such questions are impossible at the present stage of development. A partial answer may, however, be given to an issue underlying them. What do western Christians mean when they talk of Chinese churches becoming indigenous? Two things are obvious. First, western Christians hope

that Chinese churches will pay they own way. Second, they are willing for the leadership of Chinese churches to be Chinese and for the responsibility of carrying them on to become "native." The third element is not so obvious. Western Christians are less certain as to how far Chinese cultural and social ideals should dominate church life. They are quite certain that Chinese churches should not become "native" to the extent of developing exclusively Chinese theologies or politics. For this there is, of course, justification. There is a Christian residium which both should possess and develop. Christianity is essentially oecumenical. This oecumenical residuum is not yet formulated. It is the future task of western and Chinese churches to ascertain what it is and embody it in their indigenous and oecumenical life. Western Christians must learn —not easy for many of them!— how to think of the world Christian mission as not theirs alone; Chinese Christians must learn that their part in Christianity cannot be Chinese exclusively. This lesson they must learn together. Learning it will take time.

Christianity in China has not yet become as "native" to China as in the West it has become "native" to various national cultures and influences. The indigenous movement in China tends to have a unifying rather than a diversifying influence. Christianity in the West has become too "native"; in China it is in danger of becoming so. A common problem is rooted in this situation. Both western and Chinese churches must become truly oecumenical. In this Chinese churches would appear to have the easier task. They are not yet as hidebound, or musclebound, in their indigenousness as many of their western counterparts. In general Chinese churches have not as yet envisaged what it would mean for them to become fully indigenous. Neither is the oecumenical vision as clear for them as for many of their western colleagues. Nevertheless, they may accept and strive toward that vision while still free from many of the mistakes which mark those churches from whom they learned of Christianity. Hanchow 1938 should help considerably at this point.

Western Christians should welcome the escape of Chinese Christians from some of their mistakes. After all they share their human failures as well as their mistakes. After all they share their human failures as well as their faith. In any event both should recognize that the end of the strictly indigenous process is in sight. Only by becoming world comrades can they surmount the challenges which concern all of them. Only in the vision of the world Christian community can the one sluff off its too "native" accretions and the other avoid putting on too

many accretions of its own. Their indigenous purposes must be merged into an oecumenical aspiration. "Native" Christians everywhere must be turned into world comrades. All Churches in every land must work for a world movement of which they are a part and give up their earlier desires to build up and propagate something that is all their own. Christianity must become indigenous to the world. It must become really universal. This vision is the outstanding feature of the new day dawning for Christianity. To lead forward into this new dawn is, in the last analysis, the major function of the International Missionary Council, the Universal Council for Life and Work, and the World Conference on Faith and Order. This they must do unless they would be unworthy of their oecumenical labels. Since the influence of all these organizations will be felt at Hangchow in 1938 this latter conference must push forward the process of turning "native" Christians into world comrades or fail in its intention.

Methods of Promoting Adult Literacy

The author of this article is one of the secretaries of the National Christian Council of India and editor of the National Christian Council Review *from which it was taken. The article appeared originally in* The Hindu.

A recent letter of Dr. Frank C. Laubach to the Missionary Herald (*August*) *stresses the error of having attempted to build his system on the "literary" dialects with which the people are unacquainted. He believes the impossible task must be attempted of making the vernacular a literary medium. One is amazed at the courage and faith of the missionary confronted by such a seemingly insurmountable barrier.*

P. O. Philip

Condensed from *The National Christian Council Review*

THOSE engaged in rural uplift activities do not take long to discover that the rock on which most of their efforts break is the dense illiteracy of the masses. The enormity of the problem of illiteracy in India can be realized when it is mentioned that the latest census report shows that 92 per cent of the people are still illiterate and that there has been an increase in literacy of only one per cent during the last census period of ten years.

If the ideal of universal primary education is to wait on funds becoming available and if there is no prospect of such funds forthcoming, is India to remain in illiteracy for all time? There is no reason why she should, if Government and the people can combine and inaugurate a great movement for promoting adult literacy. Adults

The National Christian Council Review of India is published monthly at Nelson Square, Nagpur, C. P., India

who have grown up in illiteracy are often passed by as incapable of learning to read and write and all efforts are usually directed to educate children. While the task of educating children should be pursued vigorously, the other task of teaching adults to read should not be left undone. The experience of several countries which promote adult literacy goes to show that as adults get literate, it becomes easier for their children to become literate and not relapse into illiteracy, as a large percentage of the children of illiterate parents now do in India.

The great possibilities of promoting literacy among adults have recently been brought forcibly to the attention of educationists and social workers in India by the visit during the past four months to several of our Provinces of Dr. Frank C. Laubach, an American missionary of the Philippine Islands. His experience during the last seven years among the Moros in the Lanao Province of the Philippines shows that by the adoption of a phonetic method which he evolved by continued experimentation, he was able to teach in a remarkably short period of time a large number of the illiterate adults of this region to read their own language. The Government of the Philippines and the people have since taken up the campaign initiated by him and they are achieving marvelous results. Literacy of the Lanao Province rose by fifty per cent in the first five years of the campaign. Today seventy per cent of the population have been made literate, and the movement is daily receiving such momentum that it bids fair to banish illiteracy altogether from the Province in the near future.

The method consisted in the careful selection of five or six key-words in constant use among the people. From these key-words, further words of two syllables were derived, forming them into simple sentences. It was found that by carrying a normal illiterate adult through three short lessons with the help of charts and primers he was able to begin reading easy material within an hour. At first Dr. Laubach employed twenty teachers but when the depression came it was necessary to discharge all but two. But the people having tasted something of the benefits of being able to read responded with 'why should not every reader be also the teacher for his own family and neighbours?' And they went about the task in real earnest. The charts were rewritten so that they could be used by any one without previous training and they were printed in very large numbers for sale at a nominal price. And the campaign spread. A national literacy council was formed which trains every child above the fifth grade in the public schools to use the charts. Dr. Laubach was asked by the Gov-

ernment to prepare such simplified charts in every one of the 17 different languages of the Philippines and now results similar to those obtained in the Lanao Province are being achieved among the people of other Provinces of the Philippines.

It may be said that India is not the Philippines and that the languages of India with their complicated characters will not yield to the simplified methods which have proved a success in the case of the undeveloped languages of the Philippines. There is truth in this, and yet it is possible to exaggerate the difficulties to be encountered. Early in 1935 Dr. Laubach visited India and enlisted the keen interest of some missionary educationists in Hindi and other areas. With their help and with the help of Indians of local experience he was able to produce some charts in each of these languages.

During his next visit from December, 1936 to March, 1937, Dr. Laubach was able to study the results of the experiments he initiated, make suggestions for improvements in methods, and above all, bring to those engaged in this pioneer effort much inspiration and encouragement. Under the auspices of the National Christian Council of India there was held an all-India conference under the guidance of Dr. Laubach for gathering up the results of the work done in different centres and for making plans for the promotion of adult literacy.

That educationists in India have not yet sufficiently recognized the learning ability of adults was one of the outstanding impressions that one gathered from these conferences. It was pointed out that recent development in educational research indicated that adults were in a better position to learn than children. An illiterate adult therefore can be made literate in a much shorter period and at less cost than a child; for it should be remembered that the adult has a vast range of vocabulary in common use among the people. Experience in the Philippines showed that the cost of educating an adult was only one-fifth of the cost of educating a child. If this is approximately true of India also, the obvious way of dealing with the colossal illiteracy of India will be to concentrate on the illiterate adults first. Money may not be available now in any of the Provinces of India for putting through a complete programme of universal primary education. But most provinces may be able to find, through some adjustments, enough funds to carry on in co-operation with voluntary agencies a campaign of adult literacy, having as its goal teaching all adults to read and write in a set period of, say, ten years.

It was pointed out by experienced workers that, unlike the case in the Philippines, the desire to learn was disappointingly ab-

sent among the generality of adults in India, and the first step would be to develop in them a strong incentive to learn to read and write. Some of the interests that could be used as incentives mentioned were practical ones such as reading letters from relatives and friends and writing replies; signing their own names; obtaining useful information about better cultivation, marketing and live stock; child care and first aid; and protecting themselves from the trickery and injustice of money-lenders and landlords by being able to read documents such as contracts and mortgages. Cultural, patriotic and religious interests may also be appealed to and they can be shown how by learning to read and write they could vote intelligently, follow the news of the country and the world, read their sacred books, and how they themselves can play a great part in removing illiteracy from their villages.

An important consideration that was constantly placed by Dr. Laubach before those who attended these conferences was that, in teaching adults, methods very different from those developed for teaching children had to be employed. Adults learn very differently from children, for they can remember, unlike children, what is systematised and meaningful. In fact Dr. Laubach contends that very little scientific work has yet been done by educationists for understanding the psychology of the adult. The subject is commended for scientific study and investigation by the Psychology departments of some of the Indian universities.

In promoting adult literacy nothing was considered as of greater importance than the continuous supply of easy and interesting reading matter to the new literates. It should be based on very simple vocabulary, and in the structure of sentences and arrangement of material only simple methods should be adopted. Above all it should be written in a language familiar to the common people. In none of the Indian languages is there at present such literature which can be placed in the hands of the new literates. It was urged that as a preparation for the production of such simple literature educationists should take up the matter of 'word counts' and discover the words most frequently used by the ordinary villagers. Experience in the Philippines showed, that it was of strategic importance to start monthly or fornightly newspapers in each language area using the simple colloquial language of the area in order to maintain progress in literacy among adults who had just learned to read. These must be so cheap as to be within the means of poor people. One such newspaper has already been started by missionaries who are carrying on experiments in adult education methods. Dr. Laubach

believes that there is a great future for such journalism and that men will have to be specially trained to produce such newspapers.

Christian Missions have been pioneers in modern education in India. Inspired by their efforts the State and public bodies have enthusiastically taken up the work. It is to be hoped that the valuable experience which missionary educationists are now gathering in this field will be profitably used in any plans which Provincial Governments may formulate in the coming months for promoting adult literacy.

Tibetan Complexities

Robert B. Ekvall

Condensed from *World Dominion*

These Tibetan complexities result in real perplexities for the missionary who seeks to work in little known Tibet. Try answering the questions the author raises. He writes out of fifteen years of experience in Tibet under the Christian and Missionary Alliance.

MANY problems of Tibetan work at its present stage are at once so fundamental and yet so general as to elude definite statement and analysis. Others are so specific, and at the same time, so petty in detail as scarcely to warrant our consideration. Yet it is this baffling combination that sends us in deep bewilderment to our knees, seeking how to be as wise as serpents and as harmless as doves. A rather primitive state of society places great emphasis on the individual worker; and our personal mode of life, decisions and general fairness carry much wider implications than in the more artificial environment of the Chinese social structure.

We may rule out of our discussion any more than a passing mention of the many problems of living—securing of supplies, maintenance of communication, and so on, or of the even more distressing problems connected with travelling in robber infested country. Such are common knowledge. The remaining problems of Tibetan work seem to fall into three categories: those connected with living worthily among the Tibetans and maintaining the correct social and friendly attitudes, those involved in preaching the Gospel most effectively to the widest possible group of hearers, and those inherent in the beginnings of a Tibetan church, or body of believers. This last question seems largely hypothetical at present, but although belonging to the future, its shadow lies across the

World Dominion is published quarterly by the World Dominion Press, London.
(July, 1937)

present and definitely affects our every effort.

First among the items that claim our attention is the problem of neutrality. This seems a strange one for a missionary; it would seem to go without saying that he must keep free from participation in all feuds and raids, but it is not so easily settled as all that. At the risk, sometimes, of disappointing close friends, we can, and should, refuse to lend guns, horses, saddles, and such things, for direct reprisals and raids, but there are other aspects of the case. I am staying at a friend's encampment and a couple of my horses go missing. I appeal to my host; he calls out his friends and the encampment "ramda," and, armed to the teeth, we ride over the countryside. If we find the horses without incident, well and good, but if we get on the trail of thieves and there is shooting, my host and his friends, keen to show their friendship and concern, exert themselves to the utmost and may start the beginning of a very lively feud by killing or wounding horses and men. In such a case, willy-nilly I find myself involved. If I do not tell my host when I discover such a loss I forfeit his respect, and, maybe, his friendship, in addition to losing the horses and gaining the reputation for being easy prey for any and all thieves. A few days later some of my host's horses may be missing, and, calling his friends to mount and ride, he calls me too, or, if he has a poor opinion of me and mine, he merely borrows every horse and gun I am willing to spare. In either case, in person or by proxy I do, and, by all rules of give and take should, join in the "ramda." In this case tribal enemies very likely are involved and there is an even greater possibility of starting a feud, but how am I to keep out of it?

From problems of neutrality we pass to those of liberality, for lack of a better definition. No mention is necessary of all the duties of a prompt and open-handed hospitality. The essential importance of that has been sufficiently demonstrated during the past years. Among the Tibetans, living in a simple social organization that is a neighborhood community, some things are considered to be common property. Because we always have sugar, onions, pepper, and a hundred and-one things in demand by them, the system works in rather a one-sided way for us. These things are requested in terms of *tsang:* this to the Tibetan is neither buying, borrowing nor giving but something distinct from all three. We are expected to help our friends to pay "life-money" and settle their affairs, and it would be the worst possible form on our part to charge for medical help, although the Tibetans are very good in giving presents in acknowledgment of such attention.

All this is right and proper,

but there is a line, hard to define, but none the less real, beyond which some will presume, and when that presumption becomes exploitation, all sorts of unworthy motives are aroused and the difficulty of creating precedents arises. Thus a real and vital problem is created, hard to define, and still harder to solve.

One more problem claims our attention: both for conscience sake, and for the sake of example, we must constantly be on the alert to steer clear of taking any part in the celebration of pagan ceremonies or the building and repairing of lamaseries and god-houses by gifts and gratuities. This may sound easy, but sometimes when it takes the form of a road-tax on a well-travelled highway, or a poll-tax on the community it is more puzzling.

In the second category we come to the consideration of the problem involved in the most effective presentation of the Gospel to the greatest possible number of hearers. Up to the present, personal witnessing has constituted the greater part of our effort, but, however effective this may be, it is not a method by which one can reach a very great number of hearers. How can we make opportunities for real and more formal preaching that must have a most important part in spreading a knowledge of the truth? A certain number drift into Sunday services, but it is very hard to find an equivalent for the street-chapel preaching of Chinese work.

In nomad work, in the course of a prolonged stay, we meet all the friends and acquaintances of our host, but there are always those tribes which have "fallen out" with our host because of past quarrels and so do not feel free to come to his door. How are we to keep the number of our host's friends from becoming too unwieldy and yet reach all the factions in the tribe? Is it possible to engage in peddling the Gospel from encampment to encampment as traders peddle their wares in the company of their hosts? So far I have found no host willing to engage in such a fantastic procedure.

Finally, we have to consider those problems of the future: the matter of religious toleration and the status of the believer, either as an individual or as part of a church or Christian organization. Many a conversation I have had has turned to this general theme, but no one ever put it more clearly than a plain-spoken man from Jangtsa. The following was his final summary:

"Well, suppose that I did believe. The village would surely kill me for changing my religion and refusing to have a part in the chanting services. But even if I were able to flee, where should I flee to? I have plenty of friends who would give me welcome and refuge if I had killed a man, but would any one let me

come to live in his tribe and at his door if I had changed my religion? Could I come to your door and could even you protect me? It is all very well to have my soul saved from hell in the hereafter, but how about my life on this earth? Hard, very hard! And yet I suppose after the first time, things will go better. Take, for instance, yourself and your coming here. The first time you came through Jangtsa six or seven years ago, after the general public were aware of it they said you should never have been allowed to go through, but should either have been turned back or even killed. But now the best men in Jangtsa are glad to be your friends. Feeling has greatly changed and maybe it will be the same about believing the Jesus religion. But I should be afraid to be the first. Hard, very hard!"

This brief conversation completely epitomizes the problem. In all probability the definite and open acceptance of Christ, with full recognition of all the implications involved in such confession, would be considered such violation of the communal spirit that it would be impossible, for a time at least, for the Christian to remain in the community. In such a case would any neighbouring tribe nearby be willing to offer a refuge to anyone who was a Christian? Among the Tibetans the rights of "asylum" are all-inclusive, and it might be that some chief or ruler would be willing to protect the believer, and, after a lapse of time, when the feeling had died down, the affair might be discussed and the man eventually able to return home. If not, his new home might become the nucleus of a Christian community. This is one possible solution. Another is that some chief or ruler would be willing to proclaim unequivocal religious liberty, and so be the entering wedge of widespread religious toleration. Any day this problem may become a pressing, insistent reality, and God grant us wisdom to seek and find His solution to it, so that the church of God in northeast Tibet may not be handicapped by any false start.

Since writing this article, three young men in a nearby Tibetan village have confessed the Lord and are still living in their village under sufferance. Two considerations had much to do with the decision of the village elders not to force the issue. One was that almost the entire village community were not only good friends of ours, but were under considerable obligation to me as I had treated them all to bitter but effective quinine pills during an epidemic. Also, the young men were men of influence and standing and were all prepared to flee to another trible. This would have meant a distinct loss for the village, so rather than push matters to an open breach, the Christian profession of the three has been tolerated.

Mahatma Gandhi and Christian Missionary Work

C. P. Mathew

Condensed from *The National Christian Council Review*

The attitude of Mahatma Gandhi toward missionary activity in India is well enough known to most of the readers of World Christianity. *They may not know how Indian Christians react to his position. Mr. Mathew is an Indian Christian and "an ardent admirer of the Mahatma."*

OUR revered national leader, Mahatma Gandhi, thinks that Christian missionaries are doing a deplorable disservice to India in trying to convert Hindus to the Christian faith. He has appealed to them several times to desist from that attempt. It was well-nigh two decades ago, at a meeting of the Missionary Council in Madras, that he read a paper on "Swadeshi and Christianity" in which he gave clear expression to the conviction that lies behind these appeals of his. He acknowledges the great humanitarian service which Christian missionaries have done in times past and are still doing, to our country through the medium of hospitals and orphanages, schools and colleges. He pleads that they would be content with that instead of also attempting conversion to Christianity. As in many other matters, in this one, too, Mahatma Gandi represents to a remarkable extent the great bulk of the Hindu population, including the enlightened and educated section of it, and therefore the views which he holds deserve all the greater attention.

As an Indian Christian who is also an ardent admirer of the Mahatma, I am eager on the one hand that he should understand better than he seems to have done the Christian point of view in this matter of evangelization. On the other hand, I am no less keen that my fellow-believers, the Christians, should understand sympathetically and interpret fairly Mahatma Gandhi's attitude, however strongly he might denounce at times the efforts at evangelization which are so dear to them.

Let me first try to explain in a simple way why Gandhi denounces all attempts to convert people from one religion to another. His denunciation is grounded in the belief that the great advanced religions of the world like Hinduism, Islam, Christianity, Buddhism, if not all the religions of the world in fact, are quite adequate to meet the spiritual needs of their respective adherents. Deeper than all superficial differences and

The National Christian Council Review of India is published monthly at Nelson Square, Nagpur, C. P., India

even oppositions, there lies the great truth common to all religions and that truth will suffice all. That truth binds together the earnest devotees of all religions in a real unity of the spirit. So conversion in the sense of leaving one religion and joining another is quite unnecessary; to attempt to convert others is even mischievous. Every man should live up to the truth contained in his own religion, turning away from evil ways and purifying himself. All of us Hindus, Moslems and Christians, may desire for one another and pray for one another that this be realized in us all. But we err when we desire and pray and work with a view to persuading or convincing an adherent of another religion to join our own faith. The belief in the spiritual adequacy of every religion for its own adherents is thus the basis of Mahatma Gandhi's denunciation of all attempts at conversions from one religion to another.

The position of Gandhi as sketched above might seem strange to most Christians. I personally hold that it is quite unacceptable to the Christian, that it goes against some of the fundamental convictions of a Christian. Still we should understand sympathetically even such a position, and in trying to do it I have found a certain analogy somewhat helpful, though I may say at the outset that that analogy does not prove anything. Amongst several of the non-Roman Christian denominations, is not there in relation to one another a prevalent attitude analogous to Gandhi's attitude to all religions? Do not most of us say that an Anglican missionary should not try to convert a Methodist to the Anglican Church, nor a Methodist missionary try to convert an Anglican to Methodism. There are differences, not perhaps altogether unimportant, between the churches; still we may hold that there is sufficient truth and saving power in the Anglican form of Christianity as well as in the Methodist form of Christianity. Now Ganhdi says the same about all religions.

However, I believe that it is open to the Christian to maintain that in so far as all the Christian denominations accept Jesus Christ as the perfect Revelation of God, there is sufficient truth and saving power in them all, while it is absent in those religions which do not share that faith in Jesus Christ. In other words there is nothing inconsistent on the part of a Christian who takes up a liberal attitude in relation to the various forms of Christianity refusing to subscribe to Gandhi's position that there is sufficient truth and saving power in all religions. And yet we see that it is possible for one like himself to hold such a belief.

Now may I turn to the other task of this paper, to make clear to Mahatma Gandhi and others

who think with him, the Christian position, namely, that we cannot without ceasing to be Christians give up our desire, prayer and effort to see that all people are led on by the Spirit of God to acknowledge Him as such and to enjoy His fellowship in His Church. We Christians do not expect that our good Hindu friends would share with us this faith in Christ while remaining Hindus, for when they do share that faith they cease to be Hindus by religion and become Christians. But we do beseech them to understand that as long as we hold to the Christian faith we cannot cease to appeal to them to turn to Jesus Christ whom we believe to be the Divine Saviour of the world.

May we further point out that our Christian message is a universal one and is by no means intended only for the depressed classes or ignorant communities. We want to proclaim it before the enlightened Brahmin just as much as amongst the suppressed Untouchables. But we are not to be blamed if we give greater attention to those who are more responsive to our message knowing themselves to be the sick who need a physician. When therefore Gandhi asks us Christians to take our "hands off" the Harijans, we have respectfully to reply that in the name of Jesus we shall lay our hands not only on the Harijans but on all people and claim them for Him who died for them all.

A few years ago, Mahatma Gandhi gave a mild shock to the Christians in this land by a pronouncement that in the free India of his dreams all people would have freedom to carry on the practices of their respective religions; but that there would be a ban on the efforts to convert any from one religion to another, as such efforts would endanger communal peace and harmony. Our simple reply is that for the Christians there is no freedom for his religious life without the liberty to testify to his Lord by words as well as by actions, and that any attempt to stifle this liberty is a direct challenge to his religious freedom.

We do not deny truth in other religions, we do not seek to minimize the beauty in the lives of the saints in those religions, we do not close our eyes to the working of the Spirit of God far beyond the confines of the Christian Church. On the other hand we rejoice in these things and praise God for the same. But at the same time we hold that not to know God, as He has revealed Himself in Jesus Christ, is to miss something of great value and we wish that no one should miss it. Therefore we preach Christ, not merely out of loyalty to Him but also from our loyalty to our fellow-men, for to withhold Christ from any one is to fail in our friendly obligations to them. How can Christian mis-

sionaries be then expected to content themselves by rendering humanitarian services and to refrain from preaching Jesus? In the eye of a Christian the greatest blessing is the knowledge of God in Jesus Christ.

If Mahatma Gandhi is only anxious that the Christian missionaries should employ no unfair or questionable means in the task of evangelization, he is quite welcome with his criticisms of the means now employed. We stand to benefit by criticisms proceeding from a man of such scrupulous fairness. If, however, the Mahatma objects not only to unfair methods employed by missionaries, if any, but to the very idea of Christian evangelization, we have to answer with all due respect to him that we have to obey God more than men.

Western Pressure and Eastern Resistance

By Professor Dr. Masaharu Anesaki

From *The Modern Review*

The author is a distinguished Buddhist Scholar, who was, until his recent retirement, a professor and librarian at the Imperial University, Tokyo, Japan. He has written much concerning Buddhism in Japan, and has lectured at Harvard and other American Universities.

The article appeared originally in The Modern Review and was reprinted by the Indian Social Reformer from which it was reproduced here.

ALL the institutions and instruments of modern Western civilization are undergoing a suicidal process.

There is an increasing resistance in the East against the political, economic and cultural pressures from Europe and America.

The problem of the East, as I see it, is how to derive from the deep source of our spiritual heritage a power which can not only overcome but enfold the vigour and thrill of Western civilization.

The cultures of the East and the West should have the same aim, that of overcoming the present conflict and crisis through a fuller realization of human nature in unison with cosmic life. Whether the two would meet in harmony or in antagonism is the greatest question in world history, and one destined to rule the whole future of mankind.

I discern two aspects in this reaction, the immediate issues of political and economic nature, and the issues of spiritual heritage, though the two are closely interwoven.

Consideration of either of

The Modern Review is published monthly at 120/2 Upper Circular Road, Calcutta, India

these two categories can be approached from two angles, one of the East and the other of the West.

Though the pressure of the West had once been overwhelming, Asiatic culture was too strong to be entirely suppressed or eradicated, and the present resistance called forth by the immediate issues is essentially backed by the awakening to the spiritual heritage. For the power of the West in relation to the East is represented pre-eminently by its arms and industries, which are largely due to its scientific achievements re-enforced by the spirit of adventure and exploration.

On the other side there are in the East some phases of its spiritual heritage which would not admit a wholesale acceptance of scientific culture in its present form.

Though, on the one hand, modern science is progressing in its theoretical researches and technical inventions, its values and blessings cannot be exempted from grave challenges, because it has been, at the same time, instrumental in carrying out destructions and devastations. Similarly with industry and its vast organization, communication and transportation, trade and commerce.

In every case the means of blessing can be, and have actuall been, used for a sinister purpose. Not without reason it is asked whether the modern civilization of the West is not working for its own destruction.

Not only is this question being asked by the West itself but the reaction of the actual situation upon the East is certainly destined to play a more and more important role in the future.

The resistance raised against the European commodities and culture in general, as signalized by Gandhi, is now being followed by the grave doubt thrown upon the value and meaning of the modern civilization and the consequent awakening from the unquestioning introduction of it, as expressed in the nationalist movement in Japan, and, although perhaps in different form, in China.

The contact of different streams of culture is accompanied mostly by a certain amount of discord and a further process of combination.

The powerful force of the West on the East is machine industry.

Seen from the East the modern life of the West is now so dominated by the machine that the question might well be asked whether man is the master or the slave of the machine, and the thoughtful Easterner is naturally compelled to question the meaning of machine civilization.

It is a question whether or not economic pressure, political chaos, religious deterioration and other factors are not mutually enhanced by the effects of mechanistic ideas. Modern sci-

ence has concentrated its interest one-sidely on knowing human being itself. Contrast this with the culture of the Orient, by which I mean the stream of culture which originated in India, was combined with Chinese culture, and swept over the east and south-east of Asia, its fundamental idea being the basic unity of all existences.

Looking backward, the stagnancy of the Asiatic peoples is largely due to the lack of the spirit of adventure, which means self-contentedness in being immersed in the sense of continuity. However, the violent impact of the West has worked to break up the ease and slumber. Its disrupting forces have caused consternation, but at the same time are working as invigorating stimuli.

A period of re-examination of Western civilization and more or less of renewed resistance has set in.

This is taking the form of "passive resistance," with political bearings, in India; and even there it is not a merely negative one but implies an attitude of revaluation of the inherited culture together with a critical re-examination of the imported culture.

Taking in full balance both the merits and the demerits of either culture, the East would say to the West: "We have forborne long enough with the fruits of our own indolence, but we are now stirred up and ready for a new life of vigour, thanks to your stimulation, as well as pressure. However, in stepping forward we shall not simply follow your footsteps, because we see in your life and culture a decidedly one-sided exploitation of human nature, which our moral and spiritual heritage forbids us to adopt without questioning. The sense of continuity, of the oneness of being, is too deeply imbedded in our soul to be eradicated."

Among The Contributors

Most of the articles carry at the beginning some notation concerning the author. This list includes only those not listed elsewhere.

Harold Leonard Bowman is pastor of First Presbyterian Church, Chicago.

Charles S. Braden is editor of World Christianity, and occupies the Chair of History and Literature of Religions at Northwestern University.

Clarence H. Hamilton is professor of Philosophy of Religion and Missions in the Oberlin Graduate School of Theology.

Samuel Guy Inman has beeen for many years secretary of the Committee on Cooperation in Latin America.

E. Stanley Jones has been for thirty years a missionary in India.

Clement D. Rockey is principal of Bareilly Theological Seminary, India.

W. D. Schermerhorn is professor of Church History and Missions in Garrett Biblical Institute, Evanston.

Rolland W. Schloerb is co-minister of the Hyde Park Baptist Church, Chicago.

Frederick E. Wolf is pastor of the Community Church, Poultney, Vt.

Book Reviews

A History of the Expansion of Christianity, *Kenneth Scott Latourette,* vol. 1, Harper and Brothers, New York, 1937, Pp. 412, Map. Price, $3.50.

This marks the beginning of a monumental undertaking. There are to be six volumes of from 150,000 to 200,000 words each when the work is completed. Volume I carries the story to 500 A.D. The second volume will cover the following thousand years. Volume III will discuss the period from 1500 to 1800 A.D. The remaining three volumes will deal with the present era.

Those who know the author will agree that he has superlative qualifications for the work he has projected. He is at the very height of his powers. His background is that of a Student Volunteer Secretary, a Missionary teacher in "Yale in China," a Professor of Missions and Oriental History in Yale University, a scholar of note, member of a dozen or more learned societies, active participator in denominational, interdenominational and international missionary boards and societies, advisory editor of the International Review of Missions, and author of authoritative volumes of wide circulation, having world acquaintance and friendships. He is skilled in that historical method which is accustomed to see facts objectively, and state them clearly.

Opulent resources were at hand for this work. Among these may be mentioned his own rich experience and observation through many years, ample opportunity for devotion to a task of size; the rich libraries of Yale University and Yale Divinity, and the very unusual and growing Day Missions Library; access to other collections and archives, including those of the Vatican; the friendly and specialized help of such colleagues as Professor Kraeling in the first century period, of Professor Goodenough in matters of background and environment, of Professor Bainton in the department of Church History, and of Professor Morris, the Librarian of Yale Divinity School; competent and adequate secretarial help, and Harpers for a publisher. One is tempted to fall into the Pauline phrase and declare Professor Latourette "separated" providentially for this particular task.

The volume covering the first half-millenium deals first with background and environment, then with the nature of Christianity at its inception. A portrayal of the geographical extension comes next, followed by three chapters of close scrutiny of facts and interpretation thereof. The method of expansion, the reasons for its triumph, influences upon and received from environment, then a closing "Summary and Anticipation." Documentation throughout is generous and specific. Devotion to sources is shown. There is an encyclopedic use of secondary materials, American, British and Continental. The bibliographies are a distinct feature, being arranged by chapters, referring to and characterizing by a word or phrase, the documents used in preparation. Indexes are ample. A good outline map completes the scholarly technique which gives a volume highly satisfactory to all who are accustomed to habits of study and research.

The chapter on environment is well condensed, yet inclusive. It concludes that "Never before in the history of the race had conditions been so ready for the adoption of a new faith by the majority of the peoples of so large an area." The type of Christianity at its inception is found chiefly in Jesus. The pages given to the historical description of the person, life and teachings of Jesus, together with the beliefs held by the early Christians reminds one of Lietzmann's recent work in the

same field. No attempt is made to develop any dogma concerning Jesus. The chapter on geographical extension covers the usual Mediterranean world, but has a specially strong feature in its exceptional attention to Christianity in the East. The defensive work of the apologists is well described, and gives occasion for characterization of a long line of Roman emperors, and an evaluation of their work. Among the reasons given for the triumph of Christianity are, the endorsement of Constantine and the emperors following, the social disintegration which made society open to the attack of a new force, the ample organization of the Church, its inclusiveness, its intransigence combined with flexibility, its response to need, its Jewish resources, its moral qualities, and chiefly and above all, the uniqueness of Jesus.

A true point is scored in the statement that in recent years more attention has been given to the study of the influence of environment upon early Christianity than upon the influence of Christianity upon its environment. The author gives to each topic a crowded and comprehensive chapter. It is here that he gives his definition of "Christianity" as, "The continuation of the impulse given by the life, teachings and death of Jesus, and by the convictions held by his immediate disciples concerning his resurrection." Christianity, therefore, is conceived in terms of an impulse, a force, which, having its reference to Jesus has continued throughout the Christian stream. Yet he reminds us that "We must not attempt to disguise the plain fact that in the year 500 Christianity was not the same as at its inception. Thrust, still plastic, into the Mediterranean world, it has been largely shaped by its environment * * * * For better or for worse the Christianity of subsequent ages has borne the marks of the world and the cultures in which it was cradled." Coming, then, to the year 500 Christianity enters upon a new era. The world in which it made its notable conquests was already torn and dissolving. Could Christianity continue to exist, and if so, could it spread and mould the new age? With this query the volume closes.

Here we have church history which is devoted to features real and vital. The temper of the author is conservative, liberalized by steadfast devotion to the historical method. Small space is given to those stories of controversy which clutter the pages of so many historians. That which has significant and ecumenical interest is featured. Readers of this volume will eagerly anticipate those to follow.

W. D. SCHERMERHORN

THE MINISTER, HIS WORLD AND HIS WORK, *William Adams Brown*, Cokesbury Press, 248 pages, $2.00.

With a half century of service in behalf of Christian unity and with many years of activity in teaching future ministers as a background, Dr. Brown is able to give many helpful suggestions to those who desire to be good ministers in the present world. Most of these chapters were delivered as lectures to groups of ministers in the South.

Several sections of the book are devoted to an examination of the kind of world which the minister faces. Although his chief task is "to keep men conscious of the fact of God", the minister finds forces at work which make belief in God difficult. A philosophic naturalism substitutes nature for God. A non-theistic humanism, protesting against a religion which cuts the nerve of human endeavor, makes man and the common good the highest objects of devotion. Dr. Brown defends a theism which frankly accepts the results of science in the realm of facts but which assigns to religion the area of values.

Fascism and Communism are also realities in the contemporary world. These systems through their leaders call forth disinterested loyalty from their followers. They are gospels which bring a sense of direction to human life. In such a situation the

church must proclaim its "'unifying and life-giving gospel" and it must have "an unconquerable faith in its ultimate supremacy". Only a gospel which is universal, transcending both nation and class and calling forth brotherly attitudes, will meet the needs of the world. As a prophet, priest and teacher, the minister must enable peoples to realize the God who demands ethical good will from men.

The author has participated in many movements which aim to give Protestantism a more unified voice and life. His book abounds in references to such practical endeavors. The missionary enterprise has made vivid the need for greater unity, and has brought about better understanding between the branches of the church.

This book is not a compendium of techniques for a profession, but it gives the broad social outlook which every minister should possess in approaching his task.

Rolland W. Schloerb

INVERTEBRATE SPAIN, *Jose Ortega y Gasset,* Translation and Foreword by Mildred Adams, W. W. Norton & Co., New York, 1937.

This book was written before the present rebellion against the Spanish Republic started, and prospective readers should not expect to be enlightened about events or parties participating in the present struggle, where Italians, not Spaniards, are the most powerful opponents of the Spanish Government. This work is however a splendid example of the working of the Spanish mind at its best. Primarily it is a treatise on political philosophy, with Spain serving as the illustration for the brilliant writing of Spain's leading philosophical commentator of today.

José Ortega y Gasset became known to the American reader by the publication of his much discussed "The Revolt of the Masses," which has been compared to Rousseau's *"Contrat Social."* Since the death of the most remarkable of all modern Spaniards, Miguel de Unamuno, on December 31, 1936, Ortega y Gassett is probably the leading exponent today of Spanish intellectual life. This does not, of course, mean that he is anything like unanimously accepted by Spaniards, for as a matter of fact, many believe that he lives too much shut in with his books to understand clearly present national currents. Born in 1883, he became one of the group of the "Generation of '98," which consisted of young intellectuals, who after the defeat of their nation by the United States in 1898, resolved to prepare themselves in foreign universities and return to transform their nation into a modern land. Ortega y Gasset, educated in Germany, helped to prepare his people by his many writings for the Republic founded in 1931. He served as one of the first members of the new republic's *Cortes.* He now lives in Paris.

All Spanish intellectuals enjoy analyzing their people. But they split into two distinct divisions—one that holds up Spain as the greatest of nations, founder of international law, forerunner of the ecumenical spirit, the most fundamentally democratic country in the world. The other school condemns its country as hopeless. The pessimists to which Sr. Ortega y Gasset belongs are very much in the majority. The two outstanding weaknesses of the Spaniards are particularism and pride, both of which lead to the great national weakness, sectionalism. Spain has never been united, except in a few great crises and under specially strong leaders, as when the Moors were defeated under Ferdinand and Isabella. In the latter years, sectionalism has been markedly emphasized and by it, the fledgling republic has been greatly weakened. The separatist movement of such nations within the nation as the Catalonians and the Basques is explained in a way that throws a flood of light on the present disunity and difficulties faced by the Loyalist government.

One of the most delightful chapters is on Andalusia. Anyone who has ever been "absorbed" by the flowers,

sunshine and hospitality of Seville will agree that, like China, the Andalusians have a way of causing everyone who comes to their land, friend or foe, to become a part of it. A glance at this chapter will give an idea of how the author delightfully combines philosophical observations on life in general with historical references to the Spanish in particular. The Andalusians, he says, are probably the oldest people on the Mediterranean shore. The frivolous and almost feminine bearing of the Andaluz has little changed during thousands of years and it is precisely this fragile grace that has made him able to receive with little hurt the violent attacks of the Phoenicians, the Carthaginians, the Greeks, the Romans, the Moors, and the rest of the would-be conquerors. Although Andalusia has never emphasized particularism it has more than any other Spanish state a distinctive culture—meaning by culture "a system of attitudes toward life which has feeling, coherence and effectiveness." The famous indolence of the Andaluz, which seems to have done him little harm in the last four thousand years really consists of lessening his emphasis on "to be" and "to accomplish." Instead of exerting himself to live, he studies how to live without exerting himself. If laziness is the last trace of Paradise, Andalusians are the last people in the western world that remain faithful to that ideal. Andalusian culture—again like China—is rural. It is the common every day life that is important here. Other peoples may be valuable because of certain extraordinary accomplishments, because of the upper stories of their lives; but the Andaluz is important because of his ground floor, the idealism which embroiders with grace the usually ugly ordinary daily deeds.

Similar stimulating chapters are given on Castile and Asturias. In later chapters the author pays his respects to the economic and geographical interpretation of history and to fascism, in none of which he believes.

Like a good Spaniard, Ortega y Gasset carries his philosophical pessimism throughout his book. But also like a good Spanish intellectual, if you were to ask him a practical question about the outcome of the present war in Spain, he would join with the overwhelming majority of his intellectual colleagues and declare his faith in the triumph of the loyal government forces, backed as they are, by the great mass of Spanish people.

SAMUEL GUY INMAN

THE SOCIAL MANIFESTO OF JESUS, *by Edwin McNeill Poteat, Jr.* New York: Harper and Brothers. 1937. $2.00.

The Lord's prayer can never be quite the same to one after he has read this book. Dr. Poteat, finding the prayer "saturated with social idealism," interprets it as Jesus' social manifesto, the declaration of his social gospel, his pattern for society. This book is indicative of the progress which the church is making in developing a more sensitive "social conscience."

As the author works through the prayer, phrase by phrase, he presents the point of view of the social liberal regarding the state, government, human solidarity, law, property, debt, crime and evil. Indeed, within the compass of a study of the Lord's prayer, he finds every major social problem to be relevant. The author furnishes us this statement of his thesis:

> "Hear his Social Manifesto: The world must be organized into a corporate unit governed by the will of the Father of all humankind; to the end that each individual will have enough of the material goods of earth, so that he will not be handicapped by want as he seeks to develop for himself and his fellows the abundant life; that he may escape, thereby, the toils of economic slavery, and the fear- and hunger-born impulses to sin; and to the further end that growth into the

full life of the spirit shall be encouraged and advanced, overcoming at each step the evil that disputes its progress. Such is God's will, and in such corporate and individual life, the Father's power and glory shall be manifest forever!"

The position of this book will be shared by most progressive Christians; they, too, will feel that the implications which Dr. Poteat presents are inherent in the Christian gospel. They will thank him for his vivid revealing of the "dynamic hidden within its familiar syllables."

But the careful reader will wonder if Dr. Poteat has not read into this prayer much that never was there in the mind of Jesus or his contemporaries. He indicates at points his awareness of this tendency, but that does not prevent him from continuing to overload this prayer with the ideologies of modern social science. When he writes, "the adjective 'daily' stands up boldly to dispute both acquisitiveness and the profit motive," and puts the whole problem of distribution in the words, "our bread," he seems to be more accurate in his economics than in his exegesis. "In this prayer the understanding of Jesus moves like a searching beam, sweeping the full circumference of the life of the world"; such words are an overstatement which weakens rather than strengthens a very valuable book. One cannot fail to wonder also at the slight attention given to the apocalyptic element in the mind of Jesus.

But in spite of certain limitations, we have here a book for which the Christian readers should be grateful—a brave and pioneering book indicating that the church is not mouthing irrelevancies, but under the leadership of her Master, is prepared to go up against the powerful forces of the economic Canaanites and to withstand the attacks of financial Philistines. But probably the richest value in this book lies in the fact that its insight, if shared, would go far to free the church itself from the tyranny of conventional social and economic attitudes and practices.

HAROLD LEONARD BOWMAN

NONE OTHER GODS, *by W. A. Visser 't Hooft,* with an Introduction by Reinhold Niebuhr. Harper & Brothers, New York. 1937. pp. ix+185.

As Secretary of the World's Student Christian Federation, Dr. Visser 't Hooft writes from a unique vantage point from which to observe the serious impact upon Christian youth of conflicting movements and ideologies in our contemporary world. His association with Christian students in Europe, Asia and America enables him to sense with profundity the new crisis which besets the Christian faith in its universal claims. He makes it clear that viewed in its world setting the Christian movement is a decidedly minority affair, denied, persecuted and rejected as in the early days of the Roman Empire. Realistic thinking recognizes that the illusion of a "Christian West" is gone. Even before the World War advancing secularism in Europe and America had worn the Christian tradition to a "thin veneer." In post-war developments Western man has, in notable areas, openly broken with the old, common tradition and proclaimed new gods such as Nation, State, Classless Society and Life, intensively and undiscriminatingly realized. With the totalitarian claims of these latter gods Christians must reckon, and once more consciously choose whether they will first serve such idols, and so cease to be essential Christians, or give supreme devotion, even at cost undreamed, to the God of the New Testament Jesus. In some new and modern sense the Christian is everywhere being compelled to learn how to be in a non-Christian world though not of it. The situation demands that Christians shall first realize their own community as Christians and then witness in word and action in ways that may relate their message to the varied cultural environments in which they move.

To American Christians, not as yet sensitive to the spiritual crisis of Europe, Dr. Visser 't Hooft's volume may appear as an undue narrowing of Christian reference. The judgment that the Church is in the world "to proclaim the message of the Cross" is likely to imply a verbal performance in terms of the transmission of dogma, while the declaration that the first task of Christians is to realize their own community may suggest to some an unnecessary relinquishment of the sense of Christian social responsibility. Such inferences, however, are not drawn by the author himself. Keen discussion of Christianity in its relation to mass movements and the intellectual life of the university world shows that he is fully aware that the Christian shares our common social and political problems. The uniqueness of Christian living is not withdrawal from problems and conditions, but a dealing with them from a specific center of reference—Jesus Christ in all his discoverable meaning and challenge to every non-Christian scale of value. Of necessity such living does not in advance possess a fixed blue-print of Christian action, but it issues in decisions and actions different from what they would be without this center of reference. In these the Christian makes his contribution to the world.

Readers of WORLD CHRISTIANITY will be most interested in the chapters on "The Task of the Christian Community" and "The Life of Witness." The burden of the first is that Christian Community is not yet an achievement but a task for the present and the future. We need more cooperation among Christians everywhere in a common approach to modern social and political problems. Only so can we build a "Community of faith" that will "once more become the salt of the world." The thought of the second is that the great common function of Christians the world over is to bear witness to "God who has revealed Himself in Christ." Such witness is, in the first place, dramatic, proclaiming "events" rather than "ideas"; and, in the second place, non-selfish, "pointing to something beyond ourselves." It is likewise something to be related in action to the realities of the world around us so that there should be search for "an Indian, a Chinese, or an African expression of Christian truth." It must be confessed that for those who have had experience in the Christian enterprise in non-Western lands these chapters are schematic and meagre. They do not equal the analyses given of the European situation. They do not grapple realistically with the giant assimilative power of ideas and attitudes in other cultures which tend to subdue the Christian witness "like the dyer's hand" to what it works in. Nor do they adequately envisage the effective value of concrete social enterprises maintained by the Christian movement as the outer form of its witness. In the perspectives of the book, however, they are in proportion. And as a plea for the devotion of Christians to their common center of loyalty they are abidingly true and significant for the recovery of the sense of Christian Community in our world today.

CLARENCE H. HAMILTON

WORLD PEACE AND CHRISTIAN MISSIONS, *by Harold E. Fey,* Friendship Press, New York, 1937, 64 pages.
EUROPE IN ARMS, *by Liddell Hart,* Random House, New York, 1937, 281 pages, $2.50.

These authors strengthen one's convictions that war and militarism do not belong in the Christian scheme of life.

Mr. Fey is the Executive Secretary of the Fellowship of Reconciliation and was formerly a missionary in the Philippines. His book is the first in a series entitled "Study and Action" and admirably fulfills its purpose in such a program for young people or their elders.

The author thoroughly presents the antithesis of Christianity and war. He is not merely "seeing things"—a phantom bogy of war in the present world

situation, but presents fact after fact to support his thesis that the institution of war, preparation for war, the threat of war, the stain of war on the historical records of "Christian" nations, and the philosophy of force are high hurdles for Christianity and particularly for Christian missions to non-Christian lands. "Great as the stake of civilization and democracy is in the continued maintenance of peace, the stake of Christianity is greater." He sees the possibilities of the first real world community in view of the new relationships brought about by present-day media of transportation and communication plus the ever increasing economic interdependency of industrialized nations. But he also views the dire threats of crude nationalisms and the persistent prolongation of imperialism. He would penetrate the clouds of war and militarism and the gathering darkness of nationalism with the light of a genuine Christian message and service, "soul force" as Gandhi terms it, digging channels of understanding, practicing the law of love, and, without equivocation renouncing war and all its associated ideas.

Mr. Fey gives value and power to his conclusions by resting them upon well-laid foundations of fact, logic, experience, and carefully expounded principles. Likewise he desires that all Christians be led forward through education to clear understanding and unshakable conviction. In conclusion he builds constructive steps that the Christian pacifist must take in the tangible effort to make peace in addition to renouncing war. The planks of his peace program are familiar ones in the fields of international economics and politics but their coordinated statement for study and action is impressive. An appendix contains outlines and questions for use by leaders and discussion groups.

Every Christian disciple should be moved to go at least several miles with Harold Fey and many of us go all the way.

If an antidote to forthright Christian pacifism is sought by some who are impressed by the theory of "saving democracy by using force against force," etc., Capt. Liddell Hart's "Europe in Arms" must be disillusioning. He is a recognized military authority (military correspondent and adviser for the London "Times," historian of the World War, and author of manuals for the British General Staff) pricking bubbles and unveiling false gods. To be sure he is not a pacifist but indeed a military technician who believes that we must prepare defenses against world gangsters. But he is as honest as he is scientific. His book contains an analysis or appraisal of present military forces of the great European Powers with a special chapter given to Britain rearmament. The second part of the book discusses military and naval problems in the light of present technical forces and the needs of defense including that of Britian's trade life-line through the Mediterranean. The third part deals with forecasts. A supplement on the lessons of the Spanish Civil War was bound into the book after it came off the press..

Capt. Hart in magnificent spirit pays high respect to pacifists. "The arguments for abjuring force have so clear a moral basis that, in a Christian country, they start with a moral advantage over the arguments for rearmament. In theory they must command the assent of all decent men. And even on practical grounds there is a stronger case for purer pacifism than is generally realized." Then he states his conviction that no nation as a whole can be expected to use effectively the techniques of pacifism (nonviolent resistance) and therefore must have adequate defenses against hostile nations or else freedom even for pacifists may be lost.

His military science however limits his advocacy of preparation for war quite wholly to defensive forces and strategies only. For the technical instruments and scientific tactics of defense are greatly superior to those of offensive warfare. Chapter and verse

out of military history and technical developments are cited to prove this major point in the book.

Even more impressive is his exposition of human incompetency in high military authorities in the past and his conviction that not much improvement will be found in the present and future especially in view of the multiplying complexities involved in modern mechanized warfare—at least for those who take the offensive. "The safest prophecy about the next war is that it will prove a greater muddle than the last, that it will begin in confusion and end in chaos." (Are the Japanese victims of all this?)

Capt. Hart allows some margin of possibility for successful offensive warfare by totalitarian states where everything (?) can be subordinated to the demands of the military commander-in-chief who will demand and be given a blank check on the resources of the nation. This supports the prevailing agreement that ensuing wars will automatically produce dictators and fascism in every country involved.

The author sees a possible way out of the innumerable difficulties in present-day military and naval programs in the development of collective force plus technical limitations by international agreement. He still has faith that such agreements are worth while. One questions his reliance on the collective use of force in view of his own theory that gives proponderance of strength to defensive warfare. Collective security against an international outlaw would presumably involve taking the offensive against the aggressor even though the latter has already taken the initiative in offensive action. Would not the odds be against the collective force attacking the aggressor who will inevitably return to defend himself on his home base? Perhaps that is the limit of collective achievement. From that point on, or better before, there is the supreme collective obligation of removing the seeds of war by peaceful changes which will secure international social justice.

Capt. Hart is not sure that another war will absolutely end civilization but has no misgivings about its paralyzing consequences. "There is reasonable hope that another war may produce the collapse of the attack before the collapse of civilization, and that a sense of the ridiculous may bring warring peoples to their senses before they can renew the war-effort."

So this military scientist gives aid in strengthening Christian convictions that war does not pay, that it cannot win, that it is something to be shunned, outlawed and replaced by the techniques of peace, brotherhood, and community.

FRED ATKINS MOORE

THE BIRTH OF CHINA, *by Herrlee Glessner Creel*, Reynal and Hitchcock, New York, 1936, 402 pages, price $3.75.

China has long been a subject of interest to a small group of scholars and artists but was until recently of comparatively little interest to the people of the West generally. In recent years however so much more is appearing in the newspapers and magazines concerning the rapid changes that are taking place in that most populous country of the world that popular interest has been aroused in China's past as well as her present. Up until the present, few books have appeared dealing with Chinese beginnings save for scholars and specialists. Mr. Creel has here given in "A Survey of the Formative Period of Chinese Civilization" a study which will be read by the layman with great interest and profit.

Much of China's early history has hitherto been based upon a literary tradition—nor could it have been otherwise since there was little or no other source on which to depend. In recent years, however, the archaeologists have begun to make important discoveries which are likely to give a new direction to the opinion of historians concerning China's beginnings. It is upon certain discoveries in the excavation of tombs in the provinces of Shensi and Shansi, Honan, and Shan-

tung that the author depends for much of his rewriting of early Chinese history. The most fruitful source is a great number of oracle bones, that is, bits of bone upon which certain questions are inscribed which the person consulting the oracle wished to have answered. These questions, written in an archaic Chinese script but recently deciphered, throw much light on the character and life of the people of that region, the Shang people. To be sure there are bronzes also inscribed with texts and many utensils, art objects and other artefacts which help to disclose the nature of early Shang society.

The conclusions which Mr. Creel reaches tend to discredit the older traditional histories of China which carrys its high culture back to the third milleñium B.C. Upon the basis of the materials, most of which he has personally handled and studied, he reconstructs the history of the Shang period, giving a remarkably interesting account of their means of livelihood, their building, their handicrafts, their art, the structure of their society, their political organization, their methods of warfare, their style of writing, and their religion. If sometimes he seems to infer a good deal from rather meager evidence, he is only doing what the anthropologist and prehistorian have done everywhere in connection with their studies of early civilizations. The author takes a thoroughgoing scientific point of view with reference to his material and frankly states that his conclusions are based on material now available but that they are subject to modification on the basis of new finds.

The Shang dynasty gave place to the Chou as a result of their conquest by a more primitive but stronger group from the West. Though conquering politically, the Chous took over almost bodily the ancient Shang culture and carried it to new heights of development. Here the sources of information are not so exclusively archaeological, although there is still abundant archaeological material. There are well preserved and well authenticated written documents upon which the historian may draw. This was the period that produced the *Book of History,* the *Book of Poetry,* and Confucius himself. Mr. Creel treats the period under more or less the same general headings that he used with reference to the Shang period: their military history, their political history, their society, marriage, the family, the enjoyment of life, law and religion.

For an understanding of Chinese character and many of the traits that characterize their present civilization this book will prove very helpful. Whether the author's theories will stand up under the criticism which they are sure to attract from scholars, it is too early to say, but it is refreshing to have so clear cut and so interesting an exposition of so remote a period in human history. If Mr. Creel's ideas of Chinese beginnings prove to be true most of the histories of that period will have become obsolete.

CHARLES S. BRADEN.

CHRISTENDOM AND ISLAM, *by W. Wilson Cash.* Harper and Brothers, New York. 1937, 205 pages, $2.00.

The Haskell lectures at Oberlin in 1936-37 were given by W. Wilson Cash, a distinguished missionary leader of the Church of England. Out of a long and varied experience in Islamic lands as well as profound historical study of the development and spread of Islam, he has brought together in a half dozen chapters the story of the contacts between Moslem and Christian continuing down through the centuries. He begins with the expansion of Islam and the corresponding shrinkage of Christianity in the early Middle Ages, and attempts to point out the reasons for this rapid spread. He enumerates the major contributions of Christianity to Islamic thought and life, then turns to the contributions of Islam to the making of modern Europe, treating both with a frankness befitting a Christian scholar who has no fear of acknowledging the genuine contribution of an alien faith to his own.

He then deals with the disintegration of modern Islam which is obvi-

ously taking place and the degree to which the influence of Europe has contributed to this disintegration. Herein he shows himself to be a careful and wise observer of the marked trends in the modern Islamic world. Finally, he ceases to be the objective historian, which to a considerable degree he has been thus far, and sets forth the Christian answer to the Moslem question.

Islam he clearly shows to have been an eclectic faith, the result of the flowing together of numerous streams of thought and practice. Christianity, he remarks, is likewise the result of many contributing factors. There is no doubt that each has influenced and will continue to influence the other in its development. Rather naturally Mr. Cash as a Christian missionary, feels that Christianity has incomparably more to contribute to its sister religion than has Islam. Further he considers that Christianity has a special obligation to make its proper contribution at this time of stress and strain in the Moslem world.

Moslem apologists will quote approvingly his acknowledgement of the religious and social values in their faith. Conservative Christians will feel that he has vastly overstated these values and their influence on Christianity. On the whole, however, impartial historians will be likely to agree that the writer has set forth correctly for the most part the facts with reference to the inter-relations of these great faiths and, whether or not they agree with the conclusions which he draws from his facts, will accord him genuine respect for his effort to place the two religions fairly side by side.

CHARLES S. BRADEN.

THE MAN THAT CHANGED THE WORLD, *by Frederick B. Fisher,* Cokesbury Press, Nashville, 1937, pp. 208, $2.00.

As the title suggests this is another one of those well-written, attractive presentations of the Life of Christ with particular bearing upon the social program of world-wide Christianity. It is interesting, rises out of Dr. Fisher's extensive travels and rich experience, and the illustrative material, and quotations, indicate a broad and rich background of reading and study. The dedication is to Rabindranath Tagore as an "inspiring friend."

This is a book that may well be used to good advantage among the rank and file of our churches both for personal profit and group discussion. It brings together in very readable form the story of the rise of all religions, a sympathetic appreciation of their content, and a vivid description of the progress of Christianity throughout the world. Many who have never had access to a more detailed study of these subjects, and would not perhaps, take time were such an opportunity offered, will gain from this reading a very wholesome, and on the whole accurate background of fact and information.

The greatest contribution of the entire work is in the liberal principles which it joins with thorough orthodoxy, and in this respect, is perhaps an illustration of the newer trend in Christian thinking. While accepting completely the virgin birth, the resurrection, and other Christian positions, it nevertheless goes on to a liberal attitude towards other religions, and Christianity itself, which, while it may come as a shock to some, will prove the sowing of good seed in many a faithful heart.

This contribution will be sensed from the following quotations and are taken mainly from chapter four "The Messengers that Lived for Him."

"You never completely destroy anything. Often the victim becomes the victor. The Christian crusades did not kill Mohammedanism. There are more Mohammedans in the world today than ever before. Even the world-wide missions of Christianity have not destroyed or supplanted other living religions. . . . These are growing religions. They are alive and at work. If the impact of Christianity has had any great influence, and it has had, it is not necessarily in the complete conversion of the old religions into Chris-

tianity, nor in the destruction of other philosophies of life and ideals. It is rather that Jesus Christ, through his messengers, has so permeated other religions, that all culture, all service, all life is made richer."

"There is a permeation of spirituality in all our modern life, secular and sacred, artistic and scientific; the permeation of the Language of God—the incarnated Christ. God is able to incarnate his spirit in a social movement as well as in a personality, and today you are seeing the beginning of what will be called mass-incarnation. That is the unique phenomenon of our modern life."

"If in our modern Christian missions we had followed the leadership of that early giant missionary, Raymond Lull, in our approach to other peoples, and to other religions, we should have been farther ahead."

The attitude towards the Jewish influence in Christianity enters into the discussion in the first and second chapters, and the book would have been strengthened if this had been omitted. It is a question whether the Satan of the Jews is a contribution of Zoroaster, whether Mary was not "pure Jew," and whether if the various forces of the "Church that Nurtured Him" can be attributed to Jewish, Oriental, Greek and Roman sources. The Community Idea could not have come from the Essenes. A more deliberate and, I cannot but feel, accurate interpretation of history will give Jesus greater credit as a creative mind, and the early church as an originating community and movement.

This attitude derogatory to the Jew and his Scriptures would not be so important, perhaps, were it not for the present day attempt on the part of Hitler and the German Church to vilify the Old Testament and substitute for it the old Nordic Tradition.

The other lack consists in not following up the "return to the Church" with some suggestions of what the Church in this day must do to make that return possible. The author's own witness as to the principles which have guided him to his deeply spiritual and yet entirely liberal attitude towards all religions is most valuable and suggestive, but it is entirely subjective, and does not go into the question of the obligation of organized religion in the days ahead.

If this book was intended for general reading in oriental countries it does not go far enough, as the positions taken would need far greater philosophical discussion and documentation to satisfy the searching of a Hindu or Parsee after God.

Frederick Ellsworth Wolf.

THE YOUNG MOSLEM LOOKS AT LIFE, *Murray T. Titus.*

WHAT IS THIS MOSLEM WORLD? *Charles R. Watson.* Friendship Press, N. Y., $1 cloth, $.60 paper, 1937.

These two fine books on Islam, one by a missionary to India and author of the well-known *Indian Islam,* the other by Dr. Charles R. Watson, missionary to Egypt, are very different in content and approach, the former being more factual, the latter more of an appraisal.

Dr. Titus sets forth concisely the creed of Islam, its ritual, its political aspects, its reform movements and the Moslem home. He presents Moslem misconceptions of Christianity. There are several well-known ex-Moslem Christians who are shown as overcoming opposition to become "heroic converts." Islam is shown as a living, functioning religion, also changing, albeit reformers have ever been considered enemies of Islam. Nationalism and Science so profoundly affecting Christianity are having a similar effect on Islam. There are other interesting parallels with Christianity. The once-for-the-year Easter Christian has his counterpart in the Ramadan Mohamedan. Religious education in the home consists of inducting the child into the religious observances of the family. The break-down of Church control of State appears in Islamic countries like Turkey, Per,sia, Egypt.

Most interesting is the debate on the evils and advantages of purdah where the Moslem tells of the danger to society when woman obtains greater freedom. Islam stands for brotherhood, but it is only the brotherhood of believers, and does not include all men.

Why have Missions to Moslems? Is not Islam good enough for its adherents? No says Dr. Titus, for Islam has "a great emptiness at the heart of it:" an inadequate sense of sin; its "conception of God is not big enough to serve the deepest needs of man, and neither is its conception of revelation:" the Moslem "does not know God as Father, and the transforming power of His love."

Dr. Watson's book is distinctly an apologetic for missions to the Moslems. He reminds us of the wide spread of Islam, its prevalence in remote and inaccessible deserts and mountains, where man must wrest from an unfriendly nature an existence limited both in quantity and quality.

Islam dominates daily life and therefore must accept responsibility for the backwardness of its followers. Christ gave us principles to apply to expanding horizons, experiences and discoveries. Mohammed gave codes of procedure for a detailed pattern of life based on practices current in desert Arabia of the Seventh Century; to follow this pattern is to tie to the ideals of that century and thus prevent growth and retard development. The present ferment in Turkey is due to conceptions "largely Christian in their origin and character. . . . These conceptions have to do with the position of women in society, the democratic principle in the political order, freedom of social relations between the sexes, freedom of thought in religion, the separation of church and state," etc.

The Moslem has many good points. The Westerner is in a hurry; wants efficiency; has no time to be friendly, neighborly. What of the Moslem with his atmosphere of leisure and repose! "Do you wonder that in such a world, Western abruptness and 'Christian' discourtesies are repellent and resented? Leisure is an ingredient of human friendliness and the Moslem is prodigal with both. 'Hurry', says his proverb, 'is of the devil'."

Moslem ways of living are presented sympathetically, but Islam is indicted on the following counts: Meagerness of Physical Life; Missed Privileges of Childhood; Woman's Rights and Wrongs; Stagnation of the Mind; Fatalistic Attitude towards life; Permitted spirit of revenge. The appraisal of Islam is from four angles; its founder; its sacred books; its beliefs and practices; what it has done. The author wishes that the beliefs and practices could be Christianized and "carried over into the Christian fellowship;" e.g. Witnessing, Prayer, Fasting (a spiritual discipline), Alms (systematic), Pilgrimage. "Nothing could do more to deepen the sense of unity among the Christian nations of the world than some great annual spiritual retreat, spiritually conducted, where East and West would meet, black and white and yellow, rich and poor, learned and ignorant."

He suggests three types of work among Moslems; first the sympathetic printed page; second preaching by a missionary with the "unusual qualities of lovableness, tact, courtesy and fairness;" third and most important women to work in the harems. "The missionary's visit to the harem is an errand of mercy, fully as much as an errand of social reformation."

The author's three-fold introduction is most significant; To my Moslem Friends: To my Fellow Missionaries: To All. Any fine spirited book written with these three groups in mind cannot help but be helpful.

C. D. Rockey.

Important Fall Books

NEW CHAPTERS IN NEW TESTAMENT STUDY

By Edgar J. Goodspeed

A vivid presentation of the most recent thought on the New Testament. The chapters cover such subjects as *The Original Language of the New Testament, The Place of Ephesus in Early Christianity,* and *Why Translate the New Testament?* $2.00*

MAKE LIFE WORTH LIVING

By Joseph R. Sizoo

Dr. Sizoo frankly points out what religion cannot do and then proceeds to show what religion can mean and do to the individual and group. This vital book will help men to face the world unafraid, convinced that they who put their trust in God shall never be put to shame. $1.75*

CHRISTIANITY AND SEX

By Richard C. Cabot

Dr. Cabot studies sex and marriage from the Christian viewpoint. He considers such matters as sex irregularities, the emphasis of the spiritual rather than the physical in sex relationships, etc. Readers will welcome a book on this important subject by a man who writes not only as a Christian leader but also with the authority of a physician. $1.00*

ALTAR STAIRS

New Edition

By Joseph Fort Newton

ALTAR STAIRS is a little book which minister and layman alike will find inspiring, useful, and valuable, for it contains a prayer to meet each personal need and for every occasion of corporate prayer. Every reader will find these devotions by the well-known and greatly revered Dr. Newton truly inspiring and an invaluable guide to spiritual peace. $1.00

* *Tentative*

At all bookstores or from

THE MACMILLAN COMPANY

60 Fifth Avenue, New York

PUBLICATIONS AVAILABLE

SIX TIMELY BOOKLETS, ranging from 24 to 48 pages, constituting the Report of our Biennial Institute of WORLD CHRISTIANITY held at Rochester, May 25-28, 1937.

No. I—Christianity's Need of World-Wide Horizons
by Dr. Harry Emerson Fosdick.

No. II—What have Christians to share with Non-Christians?
Addresses by:
President John A. Mackay of Princeton Seminary.
Prof. Harris Franklin Rall, Garrett Biblical Institute.

No. III—Christianity and the Economic Order
Addresses by:
Mr. Frank E. Gannett, Publisher, The Gannett Newspapers.
Dr. F. Ernest Johnson, Federal Council of Churches.

No. IV—Christian Values and Indigenous Cultures
Addresses by:
Professor Charles T. Loram, Yale University.
Bishop Francis J. McConnell.

No. V—Christianity and Youth
Addresses by:
Dr. Edwin McNeill Poteat, Jr., Cleveland, Ohio.
Rev. Luther Tucker, Student Pastor, Christ Church, Cambridge, Mass.

No. VI—The Christian Attitute toward the State
by Dr. William Adams Brown, Union Theological Seminary.

Numbers II, III, IV and V are reports of the four important Seminars of the Institute.
The entire set, neatly boxed, is available at 60 cents. Orders for more than one set, 50 cents a set.
Cost of single booklets: Numbers I and VI—single copies 10 cents; in quantities 5 cents. Numbers II, III, IV and V—single copies 15 cents; in quantities 10 cents.

EVANGELISM, by Wm. Ernest Hocking—a notable address on Permanence and Change in Church and Mission. 10 cents.

THE ANSWER of the CHURCH TO THE CHANGING WORLD—two addresses by Justin Wroe Nixon and Ernest Fremont Tittle. 10 cents.

A DIGEST of "RETHINKING MISSIONS" by Stanley High, with introductory statement by Wm. Ernest Hocking. 10 cents.

A DIGEST of the PROCEEDINGS of the Rochester Meeting, 1935, which initiated A Movement for World Christianity. 5 cents.

All Prices Include Postage

A Movement for World Christianity
140 South Dearborn Street
Chicago, Ill.

USHMM LIBRARY
01 0001 0134 2615

A MOVEMENT FOR WORLD CHRISTIANITY

An interdenominational movement within the Church, seeking a more adequate expression of Christianity's world responsibility through the official agencies of the Church.

Preamble to the Constitution

A MOVEMENT FOR WORLD CHRISTIANITY is a result of the deepening conviction in the Church that God in our time calls for a more adequate expression of Christianity's world responsibility. It believes that this involves at least:

1. A conception of missions which faithfully represents Jesus and his Gospel; which, recognizing every aspect of human need, lays a demand upon the Church to meet those needs in the light of new world conditions and changing forms of thought; and which makes for increased cooperation among religious and social groups, free from ecclesiastical and doctrinal divisiveness and from all sense of national and racial superiority.

2. The recognition of the responsibility of the Church for Christianizing the whole range of influences—economic, political, cultural, as well as religious—both within Christendom and in the impact of those influences upon non-Christian peoples.

3. The appreciation of the spiritual goods and high aspirations of non-Christian peoples, which are also the basis upon which Christianity may hope to fulfill its mission of helping to bring to men and society everywhere the abundant life of the Kingdom of God.

4. The conviction that any enterprise, venerable as it may be, can be justified only insofar as its methods, motives and principles are constantly subjected to searching inquiry and revision in the light of the truth of the Gospel.

Procedures

WORLD CHRISTIANITY, *A Digest* published quarterly.

National and Regional Institutes with published reports.

Research Studies and Bulletins.

Educational Service.

International Visits by Religious Leaders.

Membership

Membership in A MOVEMENT FOR WORLD CHRISTIANITY is open to all who declare in writing their desire to affiliate and to share in furthering its purposes. The members elect the Executive Committee. There is no membership fee. Members are, however, expected to subscribe for WORLD CHRISTIANITY—*A Digest*.

General Office
140 South Dearborn Street
Chicago, Illinois

Research Office
902 Chapel Street
New Haven, Conn.

William Ernest Hocking's New Book

THOUGHTS ON DEATH AND LIFE

"The function of this discussion," writes Dr. Hocking, "is not to prove immortality, nor to disprove it. It is to shake ourselves out of sophistication about it, to disturb customary attitudes . . . in the hope of arriving at a clearer total perception of what is significant and what is possible." "Cogent, vigorous, provocative."—*N. Y. Times.* "A delightful book of philosophical essays . . . fresh and illuminating . . . full of simple and profound wisdom."—*N. Y. Herald Tribune.* "An able and beautiful analysis of the problem of immortality."—*Saturday Review of Literature.*
$2.00

THE SOCIAL MANIFESTO OF JESUS

By *Edwin McNeill Poteat, Jr.*

Interpreting the Lord's Prayer in terms of the society of nineteen hundred years ago and of today, the author sees it teeming with social implications, and develops each phrase from this point of view. "An exceptionally, even startlingly, penetrating analysis." —*Christian Century.* $2.00

THE FIRST FIVE CENTURIES

By *Kenneth Scott Latourette*

A magnificent history of the growth of Christianity through its conversion of the Roman Empire, extensive in scope, sound in scholarship, and penetrating in its insights. Volume I in *A History of the Expansion of Christianity.* $3.50

THE SPIRITUAL LIFE

By *Evelyn Underhill*

The spiritual life is here considered not as an intense form of piety, but as the living heart of all religion, and therefore of vital concern to ordinary men and women. Another unique book by the author of *Mysticism* and *Worship.* $1.25

THE MODERN FAMILY AND THE CHURCH

By *Regina Westcott Wieman*

A frank discussion of the critical issues that confront family and church today, with a thoughtful program for cooperation and mutual support. The October Selection of the Religious Book Club.
$3.00

Ready November Eleventh

HARRY EMERSON FOSDICK

A new volume of twenty-five Riverside Church sermons

Successful Christian Living

HARPER & BROTHERS At All Bookstores